Cataloged

A VINDICATION OF THE Conforming Clergy FROM THE UNJUST ASPERSIONS OF HERESIE, &c.

In Answer to some part of Mr. *Jenkins* Funeral Sermon upon Dr. *Seaman*.

With Short Reflections on some Passages in a Sermon Preached by Mr. *J. S.* upon II Cor. V. XX.

In a Letter to a Friend.

Grove, Robert

The Second Edition Corrected.

Pamphlet Collection
Duke University Library

Guil. Jenkin, Conc. Lat.

Deponamus Fratres, aut Ministrorum nomina, aut saltem Obtrectatorum Ingenia.

LONDON, Printed for *Walter Kettilby*, at the Bishops Head in St. *Pauls* Church-yard, 1680.

A

VINDICATION

OF THE

Conforming Clergy

FROM THE

UNJUST ASPERSIONS

OF

HERESIE, &c.

In Answer to some part of Mr. Jenkins Funeral Sermon upon Dr. Sherman.

With Short Reflections on some Passages in a Sermon Preached by Mr. J. S. upon II Cor. V. XX.

In a Letter to a Friend.

The SECOND EDITION Corrected.

LONDON, Printed for Walter Kettilby, at the Bishops-Head in St. Pauls Church-yard, 1686.

Pamphlet Collection
Duke University Library

A VINDICATION OF THE Conforming Clergy, &c.

In a Letter to a Friend.

SIR,

I HAVE been some time considering with my self, whether it might be convenient to return an Answer to those many dis-ingenuous Reflections, and unhandsom Insinuations, against the present Clergy of *England*, which I find in a *Sermon preached by Mr.* Jenkin *upon occasion of Dr.* Seamans *death*. It can be no pleasing Employment to any sober person to have no better Argument to insist upon, but onely to expose a few opprobrious and passionate Expressions; and it would be more for the Credit and common Interest of our Religion, if such Rudenesses as these could be buried in silence. But I fear they have taken too much air; and been blown abroad too far already, and that therefore the greatest innocency will not be able to protect us any longer;

for if we should continue to hear our selves reviled in such a manner, without any Reply, it would be imagined by some, that we were really guilty of what hath been so confidently laid to our charge. Had he contented himself to have called us onely *a company of uncatechized Upstarts, poor Shrubs, empty and unaccomplished Predicants*, with such other civilities, wherewith he aboundes, Ile assure you, Sir, all the importunity in the World should have never prevailed with me to have returned his Complement. But since he hath been pleased to tax us with nothing less than Heresie, and other Crimes of the foulest nature, I confess I have professed my self to be biassed contrary to my inclination, to attempt something by way of Answer. I therefore now send you these Papers; and, if the same thing be not done before by some better hand, I leave them wholly to your disposal, either to suppress or make them publick, as you shall see cause; provided you discover nothing that may be justly scandalous, or offensive in them. I shall most studiously endeavour to avoid all manner of bitterness and passion; though this Gentleman hath treated us with so much insolence, as might be enough to provoke the most patient man to some degree of resentment. When I cast my eye upon some of the first pages of the Session, I was in good hopes that he would have *dipped the Nail of Exhortation in the Oil of Love and Sweetness*; but I quickly found

Pag. 5. my mistake here, especially when I came towards the latter end, I perceived plainly then, that the angry man

Ibid. was resolved to *drive us with many knocks, and strokes, and blows*. But we must bear all this severity as well as we can; for my part I intend to preserve my self from all intemperate heats, and not consider what such a one as he might possibly deserve to hear, but what becomes me to speak.

There

There is no question but that he hath suffered very deeply in his reputation, by this great imprudence, amongst the more grave and moderate of our dissenting Brethren themselves; and that he stands condemned in the opinion of all sober and unprejudiced persons of all persuasions. For if he had no more conscience than to vent such Ribaldry amongst his Hearers, yet it might be expected that, at his age, a Man should have been Master of more discretion than to expose all his Follies to the publick view. When they were first delivered they might haply have escaped without a censure; when the people were very attentive to catch every sentence, and take all for Gospel that dropped from his lips; but he must not therefore think that the rest of the World will be so easily imposed upon, or so ready to believe him upon his bare word. No, those he talks of, are Crimes of a higher nature than ever to be taken for granted upon trust, without the least shew or offer of a proof. He gives us a great many very hard words, and that is all. Now if his Blood had been inflamed to the highest pitch, and that he had had never so great abundance of the *poison of Asps under his tongue*, and if Religion could not, yet good Manners might have obliged him not to have spit it up in the Pulpit. For what language may we expect from the poor people, when he that calls himself their Pastor, shall mingle so much of the very Spirit of Gall and Wormwood in that which they swallow down greedily as the Food of their Souls?

In his Epistle *to that part of the Flock of Christ, of the which the Reverend Dr. Seaman was the late vigilant OVERSEER*; he makes a very reasonable Apology for his *Unpreparedness*, because of his *multiplied vocations, and short warning*. Now, besides the Doctors *dying request*, the time allowed him by the

the people was from *Tuesday* to *Sunday*. And I am pretty confident that there are some of those *unaccomplished Predicants*, which this Great Man mentions afterwards with so much scorn; that, bating but his railing, would have made almost as good a Discourse as his in less than half the time, notwithstanding their *multiplied avocations*. But these excuses may give us to understand, that if he had been blessed with leisure enough, he could have made a most admirable piece; and yet this was so well liked, that there is no remedy, but out it must, with a black List about the Title, and we must now be bespattered from the Press, as we had been in the Pulpit before.

Pag. 56.

After this formal craving of pardon, where there was no need, he proceeds in this manner: *Neither could my own beloved Flock*, says he, *some of whom were present at the time of my preaching, find here any Exceedings (unless in my Discourse concerning the Doctor) above their constant Sabbath-days Provisions.* Well, this is a mighty lucky Man at a Parenthesis; and it was happy for him that he brought in this here. For otherwise the people coming together in expectation of a Feast, might have been like enough to have been a little peevish, as hungry men many times are; and they might have justly complained of unkindness. What! so many Strangers invited and no more respect shown them? Nothing beyond the *constant Sabbath-days Provisions* which he makes for his own Family? No *Exceedings* upon such a solemn occasion? This is not civil. Therefore it is not said none at all, but none (*unless in the Discourse concerning the Doctor*). And there you shall be sure to have something more than ordinary, some delicate Fare, purposely reserved for the second Course. But really I cannot perceive what it should be, besides the most

contu-

contumelious and reproachful language that he prodigally throws away upon the Conforming Clergy. And I could wish that this were *Exceedings* with him too; and that he would make such Entertainments onely upon High Days. And yet I must tell you, that most of the Casuists I have yet seen, do humbly conceive that this is as scandalous and Antichristian Diet as Plumb-Porridge or Minc'd Pies; though it may relish better with some kind of palats. But let him say what he pleases, I have told you before I will not be angry; but if he chance to provoke me to laughter a little now and then, that shall be the worst, and I must be excused, I cannot help it. For when I see this cholerick Gentleman standing up in the middle of his Pulpit, and brandishing his Arms about him, and beating the Air most furiously, and making a most heavy noise, and crying out, *O uncouth, and till of late unheard of word! (how it sounds!) Oh this company of uncatechized Upstarts! Oh this young brood of Theologues! Oh what poor Shrubs are these! Oh how I could chastise their Malapert and Saucy Ignorance! Oh these empty and unaccomplished Predicants, who preach the Sermons of their Non-Conforming Predecessors!* Oh stop the Thief there, stop the Thief! Oh he is running away with abundance of very choice Commodities! Oh that I had him here in my Clutches, &c. Now, I say, to see a pretty elderly Man in such an extasie of passion, no body knows why, is enough, I think, to make any one smile. And he hath such a rare happiness of expressing himself to the life, that whenever I read the latter end of his Sermon, I cannot chuse but fancie sometimes that I have him before my eyes, just in such a posture as I have described. Oh the wonderful power of Eloquence! But what need all this ado? *Upstarts, Saucy, Malapert*, &c. He knew well enough

Pag. 53, 55, 56.

clamations

enough that none of these Gentlemen were there to hear him. Yes, that is true; but however it was right valiantly spoken, just like Mr. *Jenkin's* bold as a Lion, while danger is at a convenient distance: But I believe his heart begins to fail him by this time, and that he wishes that he had *eat* his words, at least *the Paper of the whole Impression*, before it ever came abroad; for I cannot yet have so mean an opinion of his prudence or honesty, as to think he would have allowed so many of the grossest and most undeserved Calumnies to be published under his name, if he had given his thoughts a little time and liberty to cool. Therefore I hope we may see his Recantation out in print very suddenly; this is in the mean while to inform the over-credulous part of the World, that the persons whom he hath most wrongfully aspersed, are not so bad as they are represented by him.

I am sensible, Sir, that I have been something long already before I come to my principal design, which is to wipe off those aspersions which have been most unworthily cast upon us. But there is one thing more which, I think, will not be improper to be premised. It cannot be unknown to many men, what a great cry there hath been raised within these few years, as if many of the Conforming Clergy were sinking apace into divers *Heretical* opinions, and that those of *London* especially were deeply tainted with the *Cracovian* Divinity. The thing is notorious, that such Reports have been spread abroad, and you see how boldly this confident man raves at us, as if they were true. I have often wondred what should be the cause of these unreasonable clamours. I thought I had been as well acquainted with many of these men, conversed as familiarly with them, known their minds, and read their Books as much, as some of those who make the loudest exclamations

clamations against them; and I must here profess to all the World, that I never heard in any Discourse of any of them, either publick or private, neither have I observed any passage in any of their Writings, which was not very easily reconcilable to the Articles of the Religion of the Church of *England*. So far are they from deserving the least imputation of *Heresie*; unless Men will purposely pervert their meaning, and pretend to know their judgments better than they do themselves, and wrest their expressions, and put such a sense upon their words as they never intended.

'Tis strange, that we that have so many opportunities of understanding these Mens opinions, should not be able to discern their most dangerous errours all this while, when others can do it presently with less than half an eye. Therefore you must know that 'tis a mighty thing to be well *accomplished*. There are some Men that will smell a Heresie farther off than a Vulture shall a rotten Carcass; and as soon as ever they have spied it out, they soar aloft immediately, and hover a little in the air, and then down they come, with their pounces right upon it: and wo be to the Man where they light! they fall upon him, and claw and tear him without any mercy; and before they have done, they commonly eat him up without either Bread or Salt. Though you know there are some Birds of prey that use to roast their *Heretick* first; but these seem to be of a more savage kind, they cannot have a little patience till they be dressed, but devour them raw, without any more ado. The other call them to a formal Trial, and when they have passed sentence upon them, they deliver them over to the Secular powers; but these only cry out *Heretick, Heretick*, like Boys in the Streets, and so expose whom they think fit, under that name, to the odium and violence

lence of the undiſcerning multitude. This is certainly a very ſevere, and extremely unjuſt way of proceeding.

But let us ſee if we can find what ſhould be the cauſe of theſe grievous complaints. And there are but two things that I can imagine that may have given the occaſion. And one of them is, that Non-Conformity not being able to defend it ſelf with its old Weapons, ſome of the Diſſenters have thought fit to ſtore their Magazines with better Furniture, as they think. The Armour that was in uſe in Mr. *Cartwright*'s days, is now grown ruſty, and out of faſhion; and they ſeem to be aſhamed of it themſelves, and afraid they ſhould be laughed at if they ſhould put it on. And therefore being in ſo much danger of a total Rout, and happening very fortunately to hear ſome whiſpering, as if the preſent Clergy, or at leaſt, many of them did openly favour ſome very dangerous Doctrines; they reſolve immediately to lay hold of the Report. And this perhaps they might firſt have from a few indiſcreet perſons that have had a petty ambition of being eſteemed the onely true Sons of the Church, and have thereupon given themſelves a great deal more liberty of talking at ſuch a rate, than was either for the Churches credit, or their own. But however I ſay, the former receiving the hint, ſome way or other, they have not been wanting to improve it to their beſt advantage. And now we can hear of nothing but *Hereſie*, and wonderful jealouſies of a new Edition of the *Cracovian Catechiſm* to be ſhortly printed at *London*. And here they have ſecured a good retreat, if they ſhould ever chance any more to be worſted in the Field. They cannot but ſuppoſe, as *unaccompliſhed* as we may be, that we are not ignorant how often they have been forced to change their Plea; a great ſign of a bad

Cauſe.

Cause. Sometimes the things in debate betwixt us are unlawful in themselves; sometimes they are allowed to be indifferent, but then it is absolutely unlawful to impose them, or to submit unto them being imposed: sometimes they are bitter enemies to Toleration, and sometimes there is nothing so good as Liberty and Indulgence. And when men do thus shift their opinions, and face about so many times as their Circumstances alter; there is none so weak but must needs suspect that they never stood upon any very solid foundations. Besides most of the matters that have always made the greatest noise, are such as cannot likely create a scruple of any long continuance in any mans breast. For how can it be thought that God should be angry with us for the doing of that which he never forbad us to do? This is not any transgression of the Law, and therefore may not be esteemed a sin. For who can have the least reason to imagine that his conscience can possibly be defiled by seeing another wear a Surplice; or by kneeling himself, when he partakes of the holy Eucharist; or by beholding a sign of the Cross made upon the forehead of an Infant after Baptism? He that hath been a little terrified and discomposed by the hideous cries that have been made concerning Popery and Superstition, may be like enough to have some doubts within himself for a time, when he shall hear these things so vehemently accused, as they have been, for Idolatrous and Antichristian practices. But when he shall begin seriously to examine himself by the standing Rules and Measures of Good and Evil, he cannot reasonably take them to be sinful, because it cannot be made appear that they are repugnant to any Law of God or Nature, so that when once the fright is over, there cannot be the least cause longer to keep any great number of the more consi-

rative part of the People from returning to the Obedience and Communion of the Church. And therefore, I guess, but will not be peremptory, that those Dissenters, who are unwilling to be convinced, may have a design to twist in some Doctrinal Controversies, with those of Discipline, which now begin to be less odious than once they were. If it were not so, I cannot understand what should make them so ready, as some of them have been, to fix a charge of no less than *Heresie*, where they have so little occasion for it. When all their ancient Ramparts and Bulwarks are either taken from them, or battered to the ground, they must throw up something to defend themselves, in case of assault, till fresh succours can arrive, and be put into the place.

And now, methinks, I see Mr. *Jenkin* again, standing within the Breach with his Doublet off, and his Pick-axe lying by, and his Shovel in his hand, and casting up Dirt as hard as he can drive, and crying out once more, *What a company of unqualified Upstarts do we now behold, vaunting as confidently their Heretical Notions*, as I do throw this Dirt in their Faces? Never fear *their Malapert and Saucy Ignorance, these empty and unaccomplished Predicants, that preach our Sermons*; if we should chance to fall into the hands of *this young Brood of Theologues*, they will certainly plunder us of all that we have, *to say no worse*. Therefore come on my brave Boys, let us fight gallantly, and resolve to stand it out to the last Man; and whatever you do, be sure to cry out *Heresie, Heresie*, as loud as ever you are able; that is the thing must do our business when all is done. Therefore, *&c.* I cannot tell what influence the Rhetorick and Example of so great a Commander may have upon the common Men, to put them into a desperate fit; but this I dare assure

you, that if they had no abler Souldiers in the Garrison than he, you would hear of a surrender very shortly. *Non tali auxilio.* However, Good Man! he was willing to do the best he could; and hearing, it may be, from some or other, that it might be of excellent use towards the support of the *Good Old Cause*, if the People could be perswaded that the Conformists were a company of *Uncatechized Upstarts, that did confidently vent their Heretical Notions, &c.* as he is, I guess, a man of something a hottish temper, he presently takes the Alarm, and away he runs with it, and the next occasion he rattles it out; but with so little artifice and cunning, and so very impertinently, and without the least shadow of a Reason, that I believe hereafter we shall be esteemed very sober and orthodox persons, and he will never be accounted by those that know him, a Man of a sound judgment more. But still there is need of all Devices imaginable to maintain a tottering Cause, and there is none more effectual than to lay *Heresie* to the charge of their Adversaries: For whether they be guilty, or no, it is but to affirm it boldly, as Mr. *Jenkin* hath done, and there will be always some wise enough to believe what ever is said. And this I take to be one occasion that this Scandalous Report hath spread so far.

Another may possibly be the calmness and moderation, which the greatest part of the Conforming Clergy are wont to use, when they happen to discourse of a controverted point. They do not confute their Opponent with a rude and insignificant noise, nor think that they shall ever convince him by hard words, and ill names; which are the onely Arguments that some Men are able to manage. But they consider, and are willing to make allowances for the common infirmities of Humane Understandings, and the strong preju-

dices of Education; and therefore they treat all men gently, and are not rudely clamorous in their Discourses, but hope the best, and think as charitably as they can of those that are of a different Persuasion. This you know to be the judgment and practice of great numbers of the Conformable Divines. They aim at the peace and good of the World. And this is that that hath raised them so many Enemies of all sorts; this is that which hath made them *Hereticks*. If it were not too sad a thing to think, that so excellent and Christian a design, as this of theirs seems to be, should meet with such violent and bitter opposition, it were no unpleasant sight to behold how eagerly they are pursued by the several petty interests that agree in nothing else; and how quietly they do stand their ground, and receive the shock of them all, with as much unconcernednes as the Rock breaks the Waves that dash against it. But that you may see that there are hot-brained men of all Parties, some of their own Robe will needs suspect them to be shrewdly inclined to Non-Conformity, because they are not always railing at the Fanaticks. Others hold them to be *Socinians* presently; because they are able to confute them, without runing into an unseemly passion. Others look upon them as well affected to the Church of *Rome*; because, though possibly they believe it, yet they do not make it a fundamental Article, that the Pope is Antichrist. Others imagine they can prove them Heathens; because they are not continually passing sentence upon the Souls of *Socrates* and *Cato*. And thus if you examine them all through, you will find that it is nothing but their sober and modest behaviour in Disputes, and the greatnes of their Charity, that can be charged with *Heresie*, or any disaffection to the Church of *England*. For their Opinions cannot

be accused of this; they are perfectly agreeable to the Nine and Thirty Articles, as I told you before, though not to the false and spurious Glosses that some have been pleased to put upon them. I will just mention some few things they hold, which may be sufficient to clear them of the grossest of those Imputations they have suffered under. They hold the Doctrine of the Holy Trinity; **that the Father is God, the Son God, and the Holy Ghost God.** They hold that the Eternal and onely begotten Son of God was in the fulness of Time incarnate of the Blessed Virgin, and that **he suffered Death upon the Cross for our Redemption, and made there (by his own Oblation of himself once offered) a full, perfect, sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.** They hold that we are **justified by Faith**; but not that this Faith excludes the other Conditions of Salvation, that are indispensably required in the Gospel. I might alledge other Instances, but these are enough to take away the Scandal of Socinianism at least.

And thus have I given you my Opinion freely, what I conceive to be the Causes of the great Apprehensions that some have entertained, as if the *Conforming Clergy* were turning *Heretics*; and I can find them to be no other, than that there is need enough of some New Pretences for Separation; and that many of the Conformists are of more mild and peaceable Dispositions, and treat their Adversaries with more Civility and Respect than others do. As you know they that have a good Cause, and are able to defend it, are not troubled, but rather pleased to have their Opinions enquired into. But those that are conscious of their own Weakness, or distrust the Truth of what they maintain, cannot endure to have it questioned, and are extremely

extremely impatient of any Contradiction.

But it is time to return to Mr. *Jenkin*, and to make a Reply to some of those Reproachful words which he uses against us. I shall confine my self chiefly to that
Pag. 3. part of the Sermon where he shews *the insufficiency of his Dwarfish endeavours to reach the height of Dr.* Seaman's *worth.* Where I shall not in the least detract from the Doctor, for I observe that Mr. *Jenkin* himself, however he like them whilest they are living, seems to have a special kindness for dead Bishops; as appears by divers Instances in this Sermon, and some others. And I shall not be more uncivil to his departed Friend, than he is to ours. I had thought, had it been possible, to have put his Extravagances into some order, and to have digested my Answers into the same method: But because I find that very difficult, I shall content my self to take them generally as they lie. Onely whereas he usually mingles his Invective and his Panegyrick together, I shall take the boldness to part them; and first consider some of the things for which he commends the Doctor; and then take notice of those matters for which he does inveigh at us.

And he praises the Doctor for his excellency in the *Theological School*, in his *Pastoral Employment*, and in his *Christian Capacity*. And I shall not question any thing of all this; let him be a most acute *Disputant*, a *profound Casuist*, a skilful *Interpreter*, an *Orthodox Divine*, an *able Preacher*, and, which is more than all, a *good Christian*. I am as glad to hear it as any man is; and I could wish for the Doctors sake, that Master *Jenkin* had deserved so much credit that we might believe it all upon his Authority. But yet I am resolved to hope the best. But towards the very beginning of this large Encomium, he brings in a kind of an unlucky Apology for ill nature. Now if the Doctor had any

such

such defect in his temper, as he seems to suppose; yet I hope it was corrected in good measure, and Mr. *Jenkin* might have spared him there. But I believe he intended to speak one good word for the Doctor, and two for himself: for he hath as little reason as any man I know, to be much in love with *natural sweetness*. But let that pass.

There is something else more material that must be considered. And he tells us that when the Doctor kept his Divinity Act, *The design of his Position which therein he maintained, was to assert the Providence of God in disposing of Political Governments*: a thing which no sober man ever denied: and yet he says that it was a *Point till that time little studied*. That is strange; did he never hear of the Disputations the Platonists, and Stoicks, and Epicureans had concerning this? And some of these, 'tis thought, were a little before the Doctors time. But it *was not so well understood*, till the Doctor made this most happy discovery; *though since that time several have received light therein, from this burning and shining Light*. 'Tis very well if they have. And I believe he could tell us too, if he pleases, who they are that have been thus illuminated; and amongst the rest, no doubt he himself hath had a very signal advantage by it, and has the most Reason of any man living, always to admire and magnifie the Doctors Opinion. 'Tis a most excellent preservative against *Tower-Hill*. But what was this famed Position of the Doctors? As far as I can learn, it was laid down in these very words, or to this purpose; *Regimen Politicum fundatur in Providentiâ Dei Extraordinariâ*. This Mr. *Jenkin* calls *his Asserting Providential Dispose*. Though one might conjecture what this means, yet it had not been so clear, without the Comment which he hath made upon it, in the beginning of

Pag. 52.

Pag. 53.

Pag. 57.

his

his *Humble Petition to the Supreme Authority, the Parliament of the Common-wealth of* England; and in short it is this; that whoever they be that get the Power into their hands, *the Providence of God evidently appears in removing others, and investing them with the Government: And he looks upon it as his duty to yield to this Authority all active and chearful obedience, even for conscience sake.* This is a fine pliable principle as a man can wish, 'twill lap about your finger like *Barbary* Gold. Thus when King CHARLES the First of blessed Memory, had the Power in his hands, this was an *Extraordinary Providence*, and the Right of Government was in Him. But stay, it may be, the Doctor had not studied the point himself so soon. But to be sure when the Parliament got the better, that was an *Extraordinary Providence* indeed; and then without doubt, they were the Supreme Authority, as their *Petitioner* stiles them; and so was *Oliver Cromwel*, and so was *Richard*, and so was *the Rump*, and so was the *Committee of Safety*, and so was I know not who, and so round, until his Majesties most happy Restauration; and then, because there was an *Extraordinary Providence* in that, so is He too; and so Mr. *Jenkin* is as good a Subject as can be desired; and so he had been whoever had come. And thus if the *Turk* should happen to over-run the Kingdom of *Poland*, and deliver the People from Popish Tyranny, this were an *Extraordinary Providence*, and the *Grand Signior* would presently become the lawful Sovereign of that Realm; and that (which the proud *Mahometan* little thinks of) by virtue of a Position made at *Cambridge* above twenty Years ago. I have considered it as well as I am able, and cannot make the Doctors *Providentia Extraordinaria* to signifie any more in effect than what they call Mr. *Hobs* his *Potentia Irresistibilis*. And then

the

the Doctor, and he, and our Author, have been the onely three, for ought I know, that have perfectly agreed in this *uncouth and till of late unheard of Point*; that unsettles the Foundations of the Earth, and gives liberty to every bold Usurper to invade the Crown; at least, legitimates his claim, if he be but successful enough to place it on his own head. But Mr. *Jenkin* must know, that though this Assertion be a good Expedient to secure ones neck under an illegal and tyrannical Power; yet it can never make him a faithful Subject to his natural and lawful Prince. For it robs him of the Title which he hath by his Inheritance, and justifies every thing by the Event onely; it adds affliction to the Miseries of unfortunate Kings; and flatters the prosperous Traitor as if he were the Darling and Favourite of Heaven. Before I leave this, I shall ask Mr. *Jenkin* but this one question: What is the Reason, if he submits to his Majesties Authority because of an *Extraordinary Providence*, that he does not yield Obedience to the *Episcopal* Power upon the same account? For that may plead an *Extraordinary Providence* too, in that it was re-established in spight of the greatest opposition, when many were violently bent against that, who seemed contented with his Majesties return. I easily foresee what he will answer; That the Position must be restrained to the *Political Government*; and that it will do mischief enough there; but that he is able to find many Pretences to disturb the Church, without the help of this Engine. It may be so; but yet I think still the demand will not be impertinent. And if he will maintain that it ought to be allowed in *Civil*, I will undertake to prove, by as good Arguments as his, that it must be of as much force in *Ecclesiastical* Affairs. But let him go for a wonderful Statesman, as he is.

Another thing for which he commends the Doctor, is

is his *great ſtability and ſteadineſs in the Truth:* And to give him his due, I have often heard that he was the onely Man in *England*, almoſt, that remained conſtant to his firſt principles, when moſt of the reſt were apparently warping another way. Then a little after he goes on in the ſame Character of him ſtill; *I am confident he valued one Truth of Chriſt above all the Wealth of both the Indies.* 'Tis well he was never tempted for all that. *One Truth?* What *One Truth* was that I pray, which the Doctor eſteemed ſo highly? Was it that concerng Diſcipline and Church Government? If it were, then I believe Mr. *Jenkin* is as well fixed as he. For he will ſooner tell a great many notorious Falſhoods and print them too, than ever be ſo baſe as to betray that *One Truth.* O no, by no means. *Neither Muſick nor Furnace, Flatteries nor Threats:* But yet, I think, the laſt may do, when nothing elſe will; for we have known by Experience, for all his huffing, that ſome things are able at leaſt to affright him from *the Truth.* But the Doctor *was not a ſilken Diotrephes, that would debauch his Conſcience for a Preferment.* 'Tis like enough; but what then? is there any body elſe that does ſo? Yes, I'll warrant you, amongſt theſe Conformiſts: he can tell —— But you muſt excuſe him: 'tis a ſubtle man; he does not uſe to ſpeak all he knows. But ſome ſuch thing muſt be implied, or elſe this Elogium here were very childiſh, and cold, and too far from the temper of him that made it; and Mr. *Jenkin*, I am ſure, is a better Rhetorician than ſo, ever to think to commend the Doctor for the forbearing of that, which no body in the World is guilty of. But what if I ſhould prove now that this *ſilken Diotrephes* was a Non-Conformiſt? This were a moſt ſcurvy thing indeed, and would quite ſpoil Mr. *Jenkins* conceit. And yet I muſt needs ſay, that by all that I can find

of

of him, he may be judged to be ſuch a one, and in ſome things juſt like Mr. *Jenkin* himſelf. For he was not one that by right had, but onely that *loved*, deſired, and affected to have, or, it may be, one that in the abſence of his lawful Superiour, actually uſurped the *Preeminence*. He was one that ſcornfully rejected the Injunctions that the Apoſtle ſent in writing to the Church, and was ſo far from ſubmitting to them, that he preſumed to Excommunicate thoſe that were commiſſionated by his Authority. And that he might be complete, he was one that ruled his Tongue too, like ſome body elſe, and that muſt be always *prating againſt* his Betters *with malicious words*. And S. *John*, the moſt loving and compaſſionate ſpirit in the World, was a little moved with this *malapert and ſaucy* carriage, and threatens to remember him for it, if he did come in his Viſitation into thoſe parts. And I hope he might be reclaimed by theſe Threats. If he were as like Mr. *Jenkin* in this, as he was in ſome other things, he would certainly recant, petition, or any thing, before he would feel the ſmart of the Rod, eſpecially if there were any Axes near it. But whatever became of him, I think it pretty clear that this *ſilken Diotrephes* was not a Biſhop, as, I doubt me, Mr. *Jenkin* holds; but one that denied the *Epiſcopal* and *Apoſtolical* Power. *Ergo*, the Doctor was a *ſilken Diotrephes*. *Q. E. D.* Well, if there be no remedy for it, let it be ſo; but here is above half the Jeſt abſolutely ruined by the ſhift. What ſhall we do now? Why then, though it ſhould be confeſſed that he were a *ſilken Diotrephes*, yet he was not one of that ſort, *that would debauch his Conſcience for Preferment*. No ſure. And indeed I have not heard that ever he had a Biſhoprick offered him to trie it, whether he would or no. And for Mr. *Jenkin* too, if he will but promiſe for the future, that

he will never more do it by preaching and printing false and slanderous things, which he cannot pretend to prove, I dare almost pass my word for him, that he shall never have his *Conscience debauched with a Preferment.*

There is but one thing more in his Panegyrick of the Doctor, which I shall take notice of, and that is,
Pag. 57. that he says that he *did both fluently, and yet rationally deliver his Notions, without the least impedition or hesitation.* Here I believe he is almost singular in his opinion concerning the Doctor. What! *Without the least impedition or hesitation?* That is a mighty matter. But what should be the reason then, that when he had the liberty to preach in a Church, his Congregation was usually so very thin, as I have heard it was? Mr. *Jenkin* knows by his own Experience, that a Man that hath not one quarter of the Parts and Learning that he says the Doctor had, yet if he can but speak *fluently*, it is no matter whether it be *rationally* or no; and deliver his Notions *without the least impedition or hesitation*, though he be otherwise as *empty and unaccomplished a Predicant*, as any Conformist can be, yet the place where he preaches shall scarce fail to be crowded, especially if it be a *Funeral Sermon* for a great Doctor, then they will be clambring up at the very Windows, and justling one another, and all that they may hear the brave Man that speaks, any thing, he cares not what, *without the least impedition or hesitation.* This he knows well enough; and then what was the matter, I say, that the Doctor was wont heretofore to have such a slender Auditory? Why the Reason was, that what Mr. *Jenkin* affirms of him in this particular, at least, is almost as false as any of those black Forgeries he hath made of us. This every one that hath ever heard the Doctor knows to be true. And I admire

mire with what brow the Man was able to talk at this rate, amongſt thoſe that were acquainted with the Doctors natural imperfection well enough. But you may ſee by this how far you may truſt this eloquent *Encomiaſter*. But he that is ſo Eagle-eyed at diſcovering of Excellencies and Faults too, where there are none; is able, no doubt if he pleaſes, to outſtare the Sun. I have not been forward to pick holes in the Doctors *Mantle (that I mean of his ſweet memorial)* but this I muſt be forced to confeſs, that when he ſupplied the place of a Maſter of a Colledge in *Cambridge*, his great abilities in all kinds were not ſo well diſcovered there; but I will not diſparage my ſelf ſo far as to ſay, that Mr. *Jenkin*'s ſingle opinion, may not out-weigh the judgment of a whole Univerſity. Therefore I ſhall not queſtion his Panegyrick any farther. Pag. 50.

I come now to conſider the other part of his Declamation, the Invective that he occaſionally makes againſt us. And though I have been much ſurprized that ſo great an Artiſt, as this is, could not ſufficiently commend a perſon of ſuch known abilities, as he ſays the Doctor was, without riffling the very Oyſter-Boats, and Duſt-Carts for the chief Flowers of his Rhetorick; yet I ſhould not have been ſo much concerned, if he had done it in any kind of handſome way. But he aſſaults us in ſuch a clowniſh and lubberly faſhion, that I can reſemble him to nothing better than ſome haſty Country Fellow in Leather Breeches, that ſnatches up his Flail in a mighty rage, and flies amongſt us, and threſheth us moſt unmercifully, without either fear or wit; as the Proverb is. It may be he may complain, that I play with him ſometimes, and I acknowledge I do. And I cannot imagine when he printed this Sermon, that he could expect any thing elſe, but onely to be laughed at. I knew Mr. *Jenkin*'s Talent too well

ever.

ever to hope to compare with him at downright Railing; if I could have allowed my ſelf in it. And there is no way in the World to be ſerious with him; though, if it could have been, I ſhould have liked it far better than this kind of trifling, that I am now conſtrained to uſe ſometime, contrary to my own Temper and Judgment in moſt caſes. But in this it could not alwayss be avoided. It was neceſſary that ſo much ſcorn and arrogance, and ſo many Slanders and Calumnies as this man loads us withall, ſhould not be paſſed over without any notice. And if I had gone about gravely to prove that we were not *a company of Uncatechiſed Upſtarts, &c.* I ſhould have made my ſelf almoſt as ridiculous as he. It would have given too much reputation to his Rudeneſs; as if it could be thought that any ſober man did believe him, when he ſputters, and raves, and fomes at mouth in ſuch a manner, that it is hard to gueſs what the matter ſhould be. And if after all his provocations, I can ſtill make my ſelf merry with him, without running into choler, as he does, I think I am not much to be blamed. I have frequent occaſion to ſpeak a little Ironically of him; and truly I judge there was never more cauſe to uſe that Scheme of Speech, than when I ſee Mr. *Jenkins* moſt monſtrous and Gigantick conceit of himſelf, marching forwards with a moſt ſtately and majeſtick gate; and the pretty little puling *inſufficiency of his Dwarfiſh Endeavours*, tripping lightly away before it, like one of the Great *Mogols Dwarfs* leading an Elephant along in Triumph. If I ſeem at any time to ſlight him too much, it hath been his own moſt unſufferable contempt, and unworthy vilifying of others, that hath given the occaſion.

But it is time to come up nearer to this mighty Man, and to ſee what it is that he charges us with. And the

firſt

first thing is where he thus speaks; *Though the usefulness of Casuitical Divines be as great as their rarity, both for the directing, and easing of Conscience, a thing little regarded in these days of Latitudinarianism.* And as soon as ever he had got out that, he starts back, and makes a lamentable out-cry, as if the Town were on fire, *O uncouth, and till of late unheard of word! (how it sounds!) horrid to the ears of (Pious) Grammarians.* I wonder what is the matter with the Man: would any one ever think that Mr. *Jenkin* should be so grievously frighted with one ill-favoured word? If he be, I must tell him that Lying and Slandering, and the basest detraction in the mouth of one that would be thought a great Divine, is more *Uncouth*, and *sounds* worse, and more *horrid to the ears of Pious Grammarians*, than the harshest and most untunable word that he can invent; though I must needs allow him to be every way a great Master of bad Language. But yet what should be the meaning of this most terrible word that was like to put this *profound Casuist* beside himself? Indeed to speak the truth, I cannot tell; and I believe he knows as well as I: onely he thought it *sounded* ill, and might therefore be for his purpose, and so away he runs with it, and coffers it up amongst his other choice Expressions; and when he had a mind to display all the glory of his Rhetorick, out he brings it with a great many very pathetical Exclamations; *O uncouth, &c.* You know what an ordinary Artifice it hath been in the World, to find or to make some odious Names, and then to fix them where they please: and so the generality of Men, who are very suspicious, and judge of things onely by common Fame, are strongly inclined to imagine, that there is some most grievous *Heresie* or other, lurking under every one of these ugly words. And this is the trick that this Gentleman plays us here. Pag. 53.

There

There has been a great deal of talk of late years of a certain ſort of Men which they call *Latitudinarians*. But I could never yet learn who they are, or what they hold, or where they dwell. After ſo much prattle as hath been about them, I am as unreſolved in all theſe points, as Geographers are in determining the Country of the *Pygmies*, or *Amazons*; and, it may be, it is becauſe that indeed there are no ſuch People; notwithſtanding all the noiſe, and the many pretty Stories that have paſſed concerning them. It hath been generally fabled, that they are Men that can ſtretch their Conſciences any way, and that are ready to comply with whatſoever is Uppermoſt; juſt according to Mr. *Jenkin*'s own principle of *Extraordinary Providence*. I think I can remember where, and when this odd Name was firſt invented; and if I miſtake not, it was in one of the Univerſities of this Land, ſomething before his Majeſties moſt happy Return. And I am ſure that they that then were branded with it, were looked upon as no Friends to the Uſurpers Government either in Church or State; and if they undertook the Miniſtry, they were always Epiſcopally Ordained; which was no great Compliance with that which was Uppermoſt in thoſe days. And thoſe perſons who are ſtill traduced under the ſame Notion by ſome imprudent, paſſionate, heady Men, are known to have a moſt hearty affection for the Church of *England*, and they do pray and endeavour for the proſperity of it; they have a high eſteem for the Ancient Fathers, and are often reading their Writings; they have a juſt Veneration for the Authority of General Councils; though, that they may perfectly agree with the Church, they do not hold that they cannot err. And they being thus conformable, both to the Diſcipline and Doctrine profeſſed amongſt us, there is no Reaſon imagi-

Artic. 21.

imaginable why they ſhould be ſcandalized as they are; unleſs it be that ſome men have no way to make themſelves ſeem conſiderable, but by their moſt unworthy detracting from others. But there are Names enough of Diviſion already, and it is but an ill Employment to be forging of more. I wiſh therefore that hereafter we may not hear of this ſo often as we have done: for it is but an empty ſound, and ſignifies nothing; and it can be of no other uſe, but onely to beget an ill opinion of ſome Church-men that are far nough from ſuch a *Latitude* as they have been moſt unjuſtly accuſed of.

But I have ſtepped a little out of my way; I return to Mr. *Jenkin*; and let us ſee what he underſtands by this fearful Bugbear of *Latitudinarianiſm*; his Judgment is very much to be valued in the caſe. And he cunningly ſuggeſts that it is a thing *Giving too much eaſe to Practice, and too little to Pronunciation.* And for this laſt I am not much troubled, I could wiſh it had ſtuck in his Throat, and that he had never pronounced it at all. But that it ſhould give *too much eaſe to Practice.* This were a great fault indeed, if he could prove it to be true. Alas! you muſt not expect that from him; it is not his cuſtom. If you pleaſe to believe him, you may; but if you will examine any farther, and deſire to have any thing made appear, it is unkindly done of you, you ſtop his mouth preſently; and the fluent man is as mute as a Fiſh. For can he tell who they are that maintain ſuch looſe and licentious Principles, that give *too much eaſe to Practice?* or is there any credible Evidence and Teſtimony that there are any ſuch? No: it is not yet proved. Why then does he talk ſo very confidently, as if it were ſo? Why, if you mark it, it is a moſt curious kind of Sentence, and makes a delicate noiſe, and Pag. 53.

jingles mighty finely; and therefore 'twas great pity to leave that out which was like to be such an Ornament to the whole Discourse. And what an unreasonable thing is it for any man to expect that all Master *Jenkin's* pretty sayings should be true? But to return to this terrible word once more. If it imports any such thing as he intimates, let him shew us who are guilty of it. As for those persons he seems to aim at, it is their charitable disposition, and favourable opinion, and the *Latitude* they give to others, and not to themselves that hath occasioned all this clamour and envy against them. And he himself is the greatest *Latitudinarian* in his own sense that I know; for whatever he does, you see he speaks so very broadly, that he may be justly entitled to that *Uncouth* Name, which is so *horrid to the ears of Pious Grammarians.*

In another place he breaks out into a kind of Rhetorical flourish (as you may observe he is good at it) and cries out, *What a company of Uncatechised Up-*
Pag. 55. *starts do we now behold, venting as confidently their Heretical Notions, &c.* What need is there of these impertinent Exclamations? If he knows any such men as he describes, why doth he not tell us plainly what a company of them there is, without asking the people such malicious Questions; as if they did swarm so, that he was not able to express what huge multitudes of them there were? But let us not urge him too far here, where he is able to give no reasonable answer, but examine the Character he makes of them. He tells us then first that they are *Uncatechised.* As sure as can be this *vigilant OVERSEER* hath kept men on purpose to watch us, when we went to School with our Satchels at our backs; and they have informed him, that we never learned our *Catechism.* He is a Man of a most prodigious foresight, and yet he is mistaken; for we have

learned

learned it, and amongst other good things, we have been taught, **to keep our hands from picking and stealing, and our tongues from evil speaking, lying and slandering**: And if he could be perſuaded *to be degraded to a School-boy*, as he deſerves, *and to ſit at our feet to reap the bleſſing of our heads*, I would adviſe him to con that Leſſon a little better than he hath done; and let not his ill will to the Common-Prayer make him utterly forget his **Duty towards his Neighbour.** But he calls us *Upſtarts* too. And we have reaſon to take this a little ill. For we Conformiſts uſe to ſtand much upon our Gentility, and think our ſelves to be of a very Ancient and Honourable Family; and that we are able, upon occaſion, to derive our Pedigree as far as the Primitive and Apoſtolical Times: and let him do ſo much, if he can, for thoſe who deny that the Church hath any Authority to make *Canons* and *Conſtitutions* for the more orderly Government of the ſeveral Members of it.

But theſe are but light matters, the ordinary terms of the Courtſhip he uſes, and ſerve onely to uſher in the blackeſt and moſt unconſcionable Accuſation of all, and that is, that he *beholds us venting very confidently our Heretical Notions in oppoſition to our famous Engliſh Divines, Jewell, Whitaker, Davenant, Downham, Renolds, Abbot, Uſher, &c.* Men for whom we have as great a reverence as he can pretend. But does he imagine that this is a thing ſo lightly to be paſſed over? Can he inform us what Heretical Notions theſe are which he complains are ſo *confidently vented?* Can he acquaint us who the perſons be, that are ſo bold to maintain them? Can he tell us when and where they have been delivered? Is he able to make any tolerable Reply to theſe Demands? If he be, let him ſpeak the truth; we do not deſire any favour at his hands: if he be not, let

him make us ſatisfaction, and tell the World openly, and in Print, that it was but an impudent Calumny, and nothing elſe but the overflowing of his Choler, and a fit of blind and ungovernable Zeal. Does he know what a foul Crime that of Hereſie is, and what ſevere puniſhments ſome Statutes ſtill in force, do inflict upon it? Can he be ignorant of the Opinion of ſome of the firſt Reformers, who agree with the Church of *Rome* in this, and make it no leſs than a Capital Offence? And had he no other device to make the Conformable Clergy odious; no other expedient to fright the people from the Church, and make them flock to his Meeting-houſe, but only by inſinuating ſuch unreaſonable jealouſies into their heads? Theſe things might ſerve to gratifie the ruder ſort, who delight in groſs and reviling language; but I am confident the more Civil and Judicious of his own Hearers were offended at him. And all his Party have reaſon to be angry; for when he aſſaults us with nothing elſe but ſlanderous Reports, which he hath pickt up I know not where, he does in a manner confeſs, that their Cauſe is not to be defended, but by the help of ſuch baſe and diſhoneſt Arts. But I have ſaid ſomething before to excuſe us from this pretended Charge of Hereſie.

He goes on in his uſual ſtrain; *Yea as if to the Doctrine of the Church of* England, *Subverſion had been intended, when Subſcription was performed:* This is another of his pretty ſtarched Sentences, and if there be any meaning in it, it muſt be this; That the *Conformiſts* do ſubſcribe to the Nine and Thirty Articles, and yet deny ſome of them at leaſt, to be true. But what then? Did Mr. *Jenkin* never ſubſcribe himſelf? And have no other of the preſent Diſſenters done it? And yet they do not think themſelves obliged by this to a perfect agreement with the Church of *England* in all particulars. And why ſhould they not grant us the ſame

Liberty

Liberty which they claim themſelves? Or, if they be not, why ſhould we be bound up by theſe ſubſcriptions? I might argue thus with him; but there is no need of ſuch a Plea in our preſent Caſe. For we do not *ſubvert*, we do not deny any part of the Doctrine of the *Church of England*; but are ready to maintain it againſt all Oppoſers, whatever this confident man talk to the contrary. His ſuggeſtion here is as true as his former, concerning *Heretical Notions*. But it is to be admired what hath made this Gentleman, and ſome others, ſuch mighty Friends to the Church of *England*, all of a ſudden. They will not ſubmit to the Diſcipline, but they tell us they like the Doctrine of it very well; and therefore would perſuade us that *they* are the true Sons of the *Church*. As if they ſhould tell his Majeſty that they take him to be a very Orthodox Prince, and that they are generally of his opinion, and therefore are the beſt Subjects in all his Dominions; onely they cannot obſerve the Laws that he hath enacted, nor be obedient to his Government by any means: Excuſe them but in that one little punctilio, and they are the moſt loyal perſons in the whole Nation.

But he proceeds: *Nay, as if the Scripture it ſelf were to be hectored down.* This is I ſuppoſe when we take the boldneſs ſometimes to interpret any paſſage contrary to his infallible judgment. But I think that to ſwagger, and rail, and revile our Brethren, without any cauſe, as he does, is a greater affront to the Scripture, and more like *Hectoring*, than to take a modeſt liberty of diſſenting from him in ſome diſputable points. But however he implies that we do this, *by our malapert and ſaucy Ignorance.* Why ſo, Had we done like ſome of late, told the *Parliament* they had wronged us, and demanded ſatisfaction; had we wrote a *Peaceable Deſign* to ſhew that it may be lawful, in

ſome

ſome caſes, to take up Arms againſt the King; this had been *Malapert and Saucy* indeed, and it may be *Ignorance* too: which is the next good word which he graciouſly beſtows upon us. I could wiſh that this very Knowing man had been pleaſed rather to have taken a little pains to have inſtructed us, than onely to have reproached us with our *Ignorance*. But ſince ſo much condeſcenſion cannot be expected; however we thank him, he hath acquainted us with one thing, which he may think very conſiderable, and that is, that now the moſt *ignorant* of us all knows Mr. *Jenkin* a great deal better than he knows himſelf.

But he goes on ſtill: *Nor do I with ſo much (holy I hope) Indignation mention, &c.* This is ſtrange, and ſurpriſing: After he had expreſſed as much bitterneſs againſt us as well he was able, he thinks to excuſe all by *hoping* it may be a *holy Indignation*. No wonder he complains of our want of Caſuiſtical Divinity; for there is none of us that can juſtifie a mans doing a thing before he be fully reſolved and ſatisfied in his Conſcience, whether it be Good and *Holy*, or no. But it ſeems he is ſo skilful, that he can: I ſuppoſe he had conſulted Father *Eſcobar* in the Caſe. But this fit he is in, *Indignation* it is, that is confeſſed; whether it be *Holy*, there is the Queſtion. But till he hath brought better proof of his Charge, it will be eſteemed by all impartial men not a *holy Indignation*, but a moſt rude, churliſh, and unmannerly Paſſion.

After this he terms us very wittily, *This young Brood of Theologues:* I marvel at my heart where it was hatch'd? in ſome very ill place I dare ſay; if he can tell where it was; *I hope* too, that he will be ſo civil as not to ſpeak out the worſt he may think.

Then adding a word of the Doctors *Scholaſtical abilities*, he falls immediately into another of his Raptures.

tures. (*Oh what poor Shrubs are these to this* (*till death fell'd him*) *lofty Cedar?*) *Poor Shrubs*; there is the Jeſt. I am grievouſly afraid now, leſt this fiery man ſhould clap on his Hedging Mittons, and catch up his Bill, and in his fury cut down all this unhappy Underwood, that harbours nothing but a company of wild *Notions*, and Faggot it up, and away with it to *Smithfield*, and there ſet the Torch to it himſelf, and when 'tis burnt, ſcatter the Aſhes, in his (*holy he hopes*) *Indignation*, into the *Thames*: And ſo there is an end of thoſe *poor Heretical Shrubs*.

Well: but, as bad as it is, *he congratulates the happineſs of this Age, in enjoying the excellent Labours* (*thoſe Poiſon-expelling Antidotes*) *of Maſter* Polhill *and* Antiſozzo, *the Antagoniſt to the latter of which pair of Worthy Writers, I muſt needs commend*, ſays he, and that is a wonder: but there comes an Exception by and by; *though not for his Learning, yet for his Prudence*; and I wiſh this man could be commended for ſo much as that. But how hath that other ſhewed himſelf ſo very prudent that he cannot chuſe but ſtroak him upon the head for it? Why thus; *Who paſſeth over*, as he tells you, *with a Childiſh Scoff, inſtead of a Scholaſtical Confutation, a Book that he is no more able rationally to anſwer, than to eat the Paper of the whole Impreſſion.* Pag. 46. I am not concerned at that. And for Maſter *Jenkin*'s part too, though I know not whether he hath ever been ſuch a mighty Book-worm in his time, yet I believe he will ſwallow a great deal of Paper himſelf, before he will *rationally* excuſe all thoſe falſe and ſcandalous things which he hath publiſhed towards the end of this one Sermon. But why does he talk of *paſſing over the Book with a Childiſh Scoff?* I conceive the paſſage he intends is this; *But as for* Antiſozzo, *I had no mind to play the Buffoon, as he does, and I know*

no

no other way of answering him; and again in the very last words of the Discourse; *But others may do as they please, as for my part I am resolved this Controversie shall never end in a trial of Wit.* Now if this *Antisozzo* be such an Author as he is represented to be, that drolls with every thing, then this was no *childish scoff*, but a very serious manly saying; for there is a reverence always due to sacred things; and grave matters should be gravely spoken. But as for such a Subject as Mr. *Jenkin* hath made himself, it ought to be handled in another manner.

But he goes on again: *But for the present I dismiss the Trifler, he may possibly be called for again hereafter in another way, if better Employment hinder not.* This is very lofty and supercilious, and seems to have something of threatning in it. I doubt, by what I can gather, that he intends to write against this *young Theologue* himself. Ah! cruel Man! Doth he not see what a company he hath about his ears already? And how stoutly they do belabour his Coat with *many knocks, and streaks, and blows?* And one of them is such a doughty Adversary, that he dares not so much as lift up a Finger, or mutter the least word; if he doth, souce, he hath him in the Chops immediately? Doth he not see, I say, how terribly he is handled amongst them, and yet will this mighty Champion fall upon him too? This is most barbarous and inhumane; it pities me to think on it. Pray Sir, if you have any acquaintance with the poor Gentleman, please to give him notice of the danger. The Clouds are gathering, and Mr. *Jenkin* begins to bluster, and there is a most horrible storm a coming: bid him get into shelter somewhere as soon as he can. But hold; upon second thoughts, I believe he need not be so very much afraid: this is not such a grievous formidable man as

he would make himſelf: if any one will be confuted by being called *Malapert*, *Saucy*, *Ignorant*, *Uncatechiſed Upſtart*, or the like: there is none I know better able to do it, than he: But you may gueſs him to be a Coward by his big words. He does not care for a cloſe fight; his beſt weapon is an ill Tongue, and beſides his moſt incomparable gift of ſcolding, he ſeems otherwiſe to be but meanly furniſhed for a *Polemical* Divine. And after all, I dare warrant you almoſt that he will find out ſome *better Employment* to be excuſed from this Encounter. But if it ſhould chance at laſt to come to a quarrel, 'twill be beſt to leave him and the *Triſter* together to trie it out: for my part I reſolve not to venture *many knocks, and ſtroaks, and blows*, by ſtepping in to part the fray.

After he had thus inſulted, and ſhook his Wand over his Antagoniſt that may be; he proceeds a while in his commendation of the Doctor, and amongſt other things he informs us that, *He was one that could draw out of his richly ſtored ſelf, whatever was needful to draw out to others.* And then, becauſe he can ſeldom praiſe him ſufficiently without ſome unhappy compariſon to ſet him off, he adds; *How unlike in this reſpect* (and ſome others that I can tell of) *to thoſe empty and unaccompliſhed Predicants, who preach the Sermons of their Non-Conforming Predeceſſors.* And theſe that do ſo, they are *empty Predicants*, as he tells you: And this, I confeſs, is none of his faults; for he is very full, and abounds with matter, ſuch as it is, and which you would little think, with Reaſons too; for he hath no leſs than ſeven together to prove that Prophets or Miniſters muſt die: but he hath not one to confirm any of thoſe foul Aſperſions which he caſts upon us; and yet moſt men are of opinion that this was a thing that ſtood in need of a proof, as much as that. But thus

it is for a man to be prodigal of a ſmall Stock; he ſhall be ſure to want when he hath the greateſt occaſions.

But, if you will believe him, theſe are *Unaccompliſhed*, as well as *Empty Predicants*. And this gives me the faireſt opportunity that may be, to enquire a little into the moſt mighty *Accompliſhments* of this great man, that make him deſpiſe us all at ſuch a rate. And of theſe, you may judge, he hath very many: I ſhall give you a taſte of a few of them. And one is a great knack he hath gotten of fine quibbling ſentences, ſuch as you ſhall rarely meet with in *Tully* or *Demoſthenes*, or any good Orator; but in this Author very frequently; and they look moſt wondrous featly; ſome of them you have had already; and I ſhall bring three or four Examples more. As, *How can you and I deny a ſhort endeavour ſeverally to bear our parts in bearing up his memory, &c. But wherefore was that wherefore put down. The unkind World ſtorms them, do not you ſtarve them. Every Saint loves company to Glory, he loves to be ſaved ſurely, but not ſolitarily. To loſe ſuch a Doctor, is to loſe, if not your ſight, yet your Seer.* Here are ſome, and many more ſuch Elegances as theſe might be eaſily found, if it were worth the while to be picking of Straws. But theſe are *Accompliſhments* that a man of ordinary *Conforming* parts muſt never hope to arrive unto; and truly I admire how this Gentleman retains them ſo freſh, now he begins to grow old: but you may perceive by him that his Fanſie is as ſtrong and youthful, and unmanageable ſtill, as if he were but newly come from School.

Pag. 4. Pag. 6. Pag. 37. Pag. 45. Pag. 54.

Another Accompliſhment, which is worth your notice, is his making uſe of the ſame conceits ſeveral times within the compaſs of a few leaves. One there is amongſt the reſt that betrays it ſelf, like the *Roman* Senator,

Senator, by the very ſcent. *God*, ſays he, *will break the Box of a Godly Miniſters body, that ſo the fragrant Perfumes of his Ointments, his Graces and Faith, may breath out, when the Box is broken.* And again, *The fragrancy of their Names, like a Precious Ointment breaths forth even after, yea, by the breaking the brittle Boxes of their Bodies.* Not much after he hath ſuch another kind of ſimilitude; *Service is that that makes us live when we are dead; and makes the places where we lived, like the Civet-box when the Civet is taken out of it, to ſavour of our holy Endeavours, when we our ſelves are gone from and out of them.* And once more about the beginning of his Commendation of the Doctor, ſpeaking of *the Mantle of his ſweet Memorial, and that* (ſays he) *ſo richly perfumed, that it muſt a little, though but a little while, perfume the Pulpit where now I ſtand, &c.* And ſo you ſee that he pulls out his Civet-Boxes, and ſuch things, ſo very often, that a man would imagine he intended by this to preſerve his people from the infection of *Hereſie*, which he ſuppoſes to be the raging Diſeaſe of the Times. And he ſeems ſo mightily delighted with *Ointments* and *Perfumes*, that I wonder how he could endure the ſmell of very many of his own Expreſſions. But ſtill it might have been expected, that one of ſuch a large invention, as he hath approved himſelf to be, in his Fictions concerning us, ſhould not have brought in the ſame, or very like things, three or four times in one Sermon. But 'tis an *Accompliſhment*, it ſeems, that he hath.

Pag. 34. Pag. 41. Pag. 44. Pag. 50.

I ſhall trouble you but with one more, and that is his moſt excellent faculty of ſticking a *Parentheſis* into a ſentence, which I have given you one Inſtance of before; but he hath a very great abundance of them. In one place he gives the Pope a notable rub, and makes ſhrewd

Pag. 30.

ſhrewd Remarks upon the whole Catalogue of the Biſhops of *Rome*; and all this within a *Parentheſis*, or two; which would have coſt another man many Vo-
Pag. 31. lumes. Another time he writes Doctor *Whitakers* Life pretty particularly, and moſt of it is in one comprehenſive *Parentheſis* again. At another place he hath a
Pag. 52. Character of Biſhop *Brownrig*, a witty ſaying of his about *Dubbing of Doctors*, an Apology for ſome that had taken that Degree by Mandate, and ſome other obſervables incloſed ſtill within a *Parentheſis*. Sometimes he hath I know not how many little young ſucking ones crept into the belly of one huge old overgrown *Parentheſis*: And they make the poor thing ſtrut out ſo, that it looks like a *Spaniſh* Gennet, that is big with Foal by the Wind. And there is one of theſe which, I think, it had been more prudence to have left out; it hath given occaſion of enquiry into ſome things, where all the skill he hath, and a little more, will ſcarce bring him off with a clear reputation. It is where he men-
Pag. 39. tions, *That ſweet Name and Man of Affection* LOVE, *whoſe great love to me* (ſays he) *was matched with nothing more than my fidelity to him*: and then comes in the daring *Parentheſis*, wadling along with another or two in its Womb (*and I would kiſs even the feet (though elſe I perfectly deſpiſe the tongue) of Calumny, would they be, which yet they never durſt be, the bearers to me of the leaſt proof to the contrary.*) You may ſee that he talks here, as if he were in a maze, and almoſt bewildered in his own thoughts. But certainly this *Calumny* is a thing for which the Man hath a very ſtrange reſpect; for you know he is not wont to uſe much Courtſhip with other Folks. And, for ought I ſee, he muſt be contented *to kiſs even the feet of* this dear Friend of his. For I have been told by ſome, that they cannot eſteem it any great fidelity to *that*

ſweet

ſweet Name and Man of Affection, not to have acquainted him in due time, That *upon earneſt ſeeking of God, and diligently enquiring into his Will, he was convinced that the alterations of Civil Government are ordered by, and founded upon the wiſe and righteous Providence of God, who removeth Kings, and ſetteth up Rulers for the Kingdoms of Men, and giveth them to whomſoever he will*; but notwithſtanding theſe great diſcoveries, to let him die in ſuch a Cauſe, and *ſuch an oppoſing of the Government ſet up by the Soveraign Lord of Heaven and Earth, as none could have Peace, either in acting or ſuffering for*; as the *Petitioners* own expreſſions are. He muſt therefore either ſhew this concealing of his opinion to be *fidelity*; or elſe *kiſs even the feet of Calumny*, which he ſeems as ready to do, as any Man whatſoever. But by this his ordinary way of a moſt tedious *Parentheſis*, if I had no other arguments for it, I ſhould gueſs Mr. *Jenkin* to be a Man of ſomething a warm and unſetled head: he does ſo often ſtart, and ſo eagerly purſue ſo many conceits, ſo very little or nothing to the purpoſe; which is another moſt rare *Accompliſhment*, for which we do not envy him at all.

But theſe *Empty and Unaccompliſhed Predicants*, who muſt never think to attain to theſe wonderful perfections, which he hath been a great while Maſter of, they do moſt feloniouſly *Preach the Sermon of their Non-Conforming Predeceſſors*. And I wiſh heartily they could be perſuaded to preach none elſe; for then ſure we ſhould not be peſtered with any more of their *Heretical Notions*. But alack aday! 'tis a hard caſe, that he ſhould tell them of this. He knew well enough (I ſuppoſe) that they were able to make no Sermons of their own, eſpecially ſuch as his are: No, ſcarce though they ſhould beat out that little brain that they have. And what ſhould they do

then?

then? but like other *Hectoring* blades, go a padding upon the High-way; and when they are come to a convenient ſtand, out with a Proſpective-Glaſs, and as ſoon as they ken one of their *Non-Conforming Predeceſſors* jogging along in the bottom, they put Spurs to their Horſes, and up they come with him; and when they have coaſted him about once or twice, and take him to be a Prize, they clap a Piſtol to his Breſt, and bid him, Deliver or he is a dead man. Come, come, Sir, never parley for the matter. 'Tis Sermons we want, and Sermons we know you have good ſtore. Come, come, Sir, quickly. Upon the preſent terrour, which was enough to have made the ſtout Mr. *Jenkin* to have yielded, the good man alights with a ſorrowful heart, and as ſoon as he is down, theſe deſperate Fellows ſlip his Bridle, and cut his Girts, and whip off the Portmantle, and away they ride with it; and it is not unlikely but ſomebody may know at what Alehouſe it was they divided this moſt rich Booty that fell thus unluckily into their hands. The Robbery might be committed betwixt Sun and Sun, but I fear the whole Hundred will never be able to repair the loſs. But who ſhould this be, I wonder, to whom this great misfortune happened? I do begin to ſuſpect that it was even Mr. *Jenkin* himſelf, and that by an ancient Proverb that he hath hedged in with the Notes of a *Parentheſis*; (*though loſers may have leave to ſpeak*) it ſhould ſeem then that he that ſpoke this, was the Loſer. And if it were ſo, I admire no longer at the exceſſive paſſion he is in: ſuch an unhappineſs as this is not to be endured by a man of an ordinary patience. And I am half afraid theſe waggiſh Cutters might ſtrap him over the ſhoulders too, or offer him ſome other great indignity, he ſeems to be ſo very highly diſpleaſed. But what if there never were any ſuch aſſault upon his

perſon,

perſon, as is pretended; but onely that ſome of theſe *empty and unaccompliſhed Predicants* had been dabling in the ſame Authors, and had chanced to make ſome of the very ſame Obſervations that he had done before? For I have heard that there is a certain Man, who meeting with an old *Conforming Predeceſſor* of his that had written upon *Peter*, hath taken the boldneſs to cull out ſome of the fineſt Slips and Flowers he could find in him, and hath moſt dextrouſly tranſplanted them into that which he calls his own Expoſition upon *Jude*. As for Example:

A Commentary on the Second Epiſtle of S. *Peter*, by *Thomas Adams*, *London*, 1633.	An Expoſition of the Epiſtle of *Jude*, &c. By *William Jenkin*. Firſt Part. Quarto. *London*, 1652.
The Devils are bound like Mad Men, and Bandogs, in Chains of eternal darkneſs; they muſt endure what they cannot endure, p.519.	*In theſe the Devils are bound like Mad Men, and Bandogs; they muſt endure what they cannot endure.* p.493.
There is nothing can defend, where his Juſtice will ſtrike, and there is nothing can offend, where his Goodneſs will preſerve. p.600.	*There is nothing can defend, where Gods Juſtice will ſtrike, as there is nothing can offend, where his Goodneſs will preſerve.* p. 557.
Greatneſs of Sin will ſhake the Foundations of	*Greatneſs of Sin will ſhake the Foundations of the*

Mr. Adams.	Mr. Jenkin.
the greateſt Cities, though their heads ſtood among the Clouds, and lay their honour in the duſt. ibid.	*the greateſt Cities upon Earth, if their heads ſtood among the Stars, iniquity will bring them down into the Duſt.* ibid. & p. 558.
In vain we Build, unleſs the Lord lay the firſt ſtone; or Plant, unleſs he ſay, let it grow; bleſſed is the City whoſe Gates God barreth up with his Power, and openeth again with his Mercy. ibid.	*In vain do we Build, unleſs God lay the firſt ſtone; or Plant, unleſs he ſay, let it grow; bleſſed is the City whoſe Gates God barreth up with his Power, and openeth again with his Mercy.* ibid.
Where is no want is much wantonneſs. p.601.	*Commonly where there is no want, there is much wantonneſs.* p.555.
Cyrus *would not ſuffer his* Perſians *to change a barren ſoil for a fruitful, becauſe dainty habitations make dainty Inhabitants.* ibid.	Cyrus *they ſay would not ſuffer his* Perſians *to change a barren ſoil for a fruitful, becauſe dainty habitations make dainty Inhabitants.* p.556.
Where can we look that the rankneſs of the ſoil hath not betrayed it ſelf into the rankneſs of the ſin? p.602.	*The rankneſs of the ſoil occaſions much rankneſs in ſin.* p.555.

Men

Mr. Adams.

Men have natural inclinations according to the Genius of their Country, and it is rare to find Gods Piety where is Gods Plenty. In a ſcantineſs the things themſelves do ſtint and reſtrain our appetites; but where is abundance, and the meaſure is left to our own diſcretion, our diſcretion is too often deceived. Iſlands are the richeſt Soils, therefore Iſlanders are held the moſt riotous People. We lie at the Dugs of a moſt fruitful Mother, repoſe our ſelves in her indulgent boſom; we live in as dangerous a place for proſperity as Sodom; *and as the fatteſt Earth is moſt ſlippery for footing, we had need of ſpecial Grace at every turn, and urgent cauſe to pray for that Grace, that in the midſt of all abundance we may not want temperance.* ibid.

Therefore God deſtroyed all the Sodomites; *the*

Mr. Jenkin.

Men have natural inclinations according to the Genius of their Country, and it is rare to ſee Religion flouriſh in a rich Soil. In the ſcantineſs of earthly enjoyments, Want reſtrains and ſtints our appetites, but where there is abundance, and the meaſure is left to our own diſcretion, we ſeldom know what Moderation means. Iſlands are held the richeſt Soils, and Iſlanders are held the moſt riotous People. We in this City lie in the Boſom, and at the Dugs of an indulgent Mother; we live in as dangerous a place for proſperity as Sodom; *and as the fatteſt Earth is moſt ſlippery for footing, we had need of ſpecial Grace at every turn, and of that watchfulneſs whereby in the midſt of abundance we may not want Temperance*, p. 556.

The univerſality of Sodoms *ruine followed the*

Mr. Adams.

community of their Sin preceded the Univerſality of their Ruine; of his Church the Lord always leaves a number: Except the Lord had left us a ſeed, we ſhould have been as *Sodom*, and like unto *Gomorrha*, p.601.

From this obſerve the fit proportion of the puniſhment to the ſin. They ſinned againſt the rule of Nature, and they periſh againſt courſe of Nature; they had conjured up Hell to Earth, and God ſent Hell out of Heaven; they burnt with the Fire of Luſt, and were conſumed with the Fire of Vengeance; there was a loathſomneſs in their wickedneſs, and there was the ſtink of Brimſtone in their confuſion. p.611.

They (the Devils) are now ſuffered to tempt men, which is a pleaſure to their malice, thinking them-

Mr. Jenkin.

community of its Sin: the Church of God is never deſtroyed utterly, but in it he always leaves a number: Except the Lord had left us a ſeed, we ſhould have been as *Sodom*, and like unto *Gomorrha.* p.560.

God often proportions the puniſhment to the ſin; Sodoms *ſin was againſt the light of Nature, and Vſe, their puniſhment againſt the courſe of Nature; they fetched up Hell to Earth, and God ſent Hell out of Heaven; their ſin was a Flame of Luſt, and their puniſhment a Flame of Fire; their ſin was filthy, not without abominating it to be named; their puniſhment as by Fire ſo by Brimſtone was ſo unſavory to the ſmell, as not to be endured.* p. 596, 597.

They now deem it ſome leſſening to their torment to be ſuffered to tempt men to ſin; they think themſelves

Mr. Adams.

ſelves by this means ſomewhat revenged upon God; as he that defaces the Picture of his Enemy when he cannot come at his perſon, eaſes his ſpleen a little; ſo the Dog gnaws the ſtone, that cannot reach the Thrower. Now they are ſuffered to wander abroad, then they ſhall be confined to their Priſon; now they contain their Hell, then their Hell ſhall contain them. p.528.

They think him theirs, we think him ours, his own conſcience finds him neithers. p.393.

That one man ſhould rule millions, reſtrain, conſtrain, correct, command, how could it be, but that God himſelf hath imprinted the characters of a Divinity in him? but that there is a divine conſtitution in a humane perſon? It

Mr. Jenkin.

ſelves hereby ſomewhat revenged upon God; as he that defaces the Picture of his Enemy, when he cannot come at his Perſon, eaſes his ſpleen a little; or as the Dog ſomewhat breaks his rage by gnawing the ſtone, when he cannot reach the Thrower. Now they walk abroad as it were with their Keeper, but then they ſhall be cloſely confined, yea Dungeoned; now they contain their Hell, but then their Hell ſhall contain them. p. 516,517.

They on that ſide think him theirs, we on this ſide think him ours, his own conſcience thinks him neithers. p.366.

That one ſhould keep millions of men in order, reſtrain, conſtrain, correct, command, how could it be, but that God himſelf hath imprinted the characters of Divinity upon him, and but that there is a divine conſtitution in a humane

Mr. Adams.	Mr. Jenkin.
is thou, O Lord, ſubdueſt my People under me, ſaith David. p.755.	*perſon? It is thou, O Lord, ſubdueſt the People under me, ſaith* David. p.633.
Government is the life-breath which ſo many thouſand Creatures draw.	*Dominion is the breath which ſo many thouſand Creatures draw.*
Nature dictates to Man to ſeek a Ruler; we may ſay of all other Creatures, Naſcuntur Artifices, *they are born their Crafts-maſters, they came in apparelled, and armed, they are their own Cooks, Phyſicians, Builders: But Man came in without rag to his back, or a dinner to his belly.*	*There is no Creature which ſo much wants a Ruler as Man. We may ſay of all other Creatures,* Naſcuntur Artifices, *they are born Crafts-maſters, they are apparelled, and armed by Nature, they are their own Cooks, Phyſicians, Builders; onely Man came in without ſtrength, weapon cloth or skill.*
Bloudy men who fear not Hell ſo much as the Halter; like Beaſts, they are more afraid of the flaſh of Powder than of the Bullet.	*Violent and blood-thirſty men fear not Hell ſo much as the Halter; like Beaſts, they are more afraid of the flaſh of Powder than of the Bullet.*
Elſe Robbery were Law, and Men like Dogs would try all Right by their Teeth. p.756.	*Without Magiſtrates Robbery would be a Law, and Men like Dogs would try all Rights by their Teeth.* p.632.

Scan-

Mr. Adams.

Mr. Jenkin.

Second Part, Quarto, London, 1654.

Scandals of Great Men have ſeldom any Fathers; they kill and make no report. p.820.

Scandals of Governors have ſeldom any Fathers they kill and make no report. p. 5.

Let ſuch be preferred, not as would have Places, but ſuch as Places would have. The Olives, Vines and Fig-trees refuſe their honour: Brambles will catch hold on the ſleeve for preferment. p.824.

Such ſhould be preferred, not as would have Places, but ſuch as Places would have. Olives, Vines, Fig-trees refuſe their honour: Brambles catch hold on preferment. p.10.

He forgets what he hath been, underſtands not what he is, and knows not what he will be. p.781.

The Unconſtant forget what they have been, underſtand not what they are, and know not what they ſhall be.

His Heart is but an Inn, and all his Thoughts Travellers: If they lodge for a Night, they are gone in the Morning, and leave him without taking leave of him. They are Wax, ready tempered, that ſoon taketh a new Impreſſion. A Pluraliſt in Religion is indeed a Neutraliſts. The Moon

Their Heads are like Inns, and their Opinions like Travellers, which oft lodge but one Night in them. Like Wax they take any new Impreſſion. It is hard to ſay whether they are Pluraliſts or Neutraliſts in Religion; and as hard to pleaſe them in any Opinion, as to make a Coat

ſhake

Mr. Adams.	Mr. Jenkin.
ſpake to her Mother to get her a Coat made, but no Taylor could fit her. p.982.	*that ſhould conſtantly fit the Moon.* p.304.
He is a malicious Tenant, that perceiving his Term almoſt expired, doth what he can to ruine the Houſe. A bloudy Tyrant, that daily ſuſpecting the loſs of his Uſurped Soveraignty makes havock among his Subjects. p.1145.	*The Devil like a malicious Tenant, who perceiving that his Term is almoſt expired, doth what he can to ruine the houſe; Or like a bloudy Tyrant, who ſuſpecting the loſs of his Uſurped Soveraignty, makes havock among his Subjects.* p.564.

You may ſee by this taſte how much this Gentleman is obliged to his Neighbours for very many of his quaint ſayings. Sometimes he tranſcribes them word for word, ſometimes with very little alteration; but he is ſure never to miſs of the Conceit. You muſt not think that I have read over and compared both the Books to make theſe Obſervations: they are ſuch as came to hand almoſt by chance. If I ſhould be more diligent, I believe I might eaſily make very large Collections of the ſame kind; but by theſe few I have given you, you may judge how fit this Man was to accuſe others for Preaching of other mens Sermons: But I hope he cannot charge us for having the impudence to Print them afterwards under our own Names. But though he be as guilty as any Man of what he would fain affix upon us, yet I would deſire him to name the perſons who have been taken filching as well as himſelf; and if there be no other puniſhment that can be inflicted, let them ſuffer the ſhame of it,

it, and be publickly convinced that they are as very Plagiaries as He. But I would adviſe Mr. *Jenkin*, for his own credit, not to talk any more of any ones *Preaching* or *Printing* of other mens Works; unleſs he intends to Monopolize them all for his own uſe; and can procure a Patent for the whole Trade of Old Sermons.

For what he ſpeaks concerning any that *reproach the perſons of their Non-Conforming Predeceſſors*; I ſuppoſe he will be ſilent in this for the time to come; for if any affront hath been offered in that kind, he hath now revenged himſelf to the full, and may reſt ſatisfied without any diſparagement to a man of Honour.

What he adds of our *deriding repetition of Sermons* is nothing elſe but another popular device to make us odious; and can deſerve no farther Anſwer.

I ſhall mention but one thing more, for which he accuſeth us; and that is, where he tells us that the Doctor *was induſtrious and indefatigable in his Calling*; and to make this appear ſo much the more he complains, that *We are fallen into times of as much* Pag. 58. *ſenſuality in practice, as of Hereticalneſs in judgment. Between the Play-houſes, and the Coffee-Houſes, the Tavern, and other places of ſenſual delight, people loſe that time which can never be regained. Some are noted to make the time of their Morning-draughts to laſt from Seven or Eight, to One or Two in the Afternoon.* You ſee in what general terms his Accuſation runs, as his uſual manner is; ſome of it may be underſtood of ſuch lewd places, as this modeſt Man did not think fit expreſly to name; and all of it may be fixt any where, as his Reader pleaſes to make the Application. And any one might be ready to imagine that he intended the ſame *Uncatechiſed Upſtarts*, upon whom he had ſpent ſo much of his paſſion before; and it being his deſign in this place to commend the

Doctor

Doctor for a very ſtudious Man; it was moſt proper to compare him with thoſe that were of ſomething a like employment, and who ought to have uſed as great a diligence in the ſame kind: But notwithſtanding theſe probabilities, I had not inſiſted on theſe paſſages, if I had not been confirmed in my Opinion, that they muſt be meant of us, by ſome Notes that I have ſeen, that were taken from his mouth; though he thought good to ſuppreſs them in the Printed Copies: But in that Manuſcript I find theſe words, *Oh! what were they to this bleſſed Saint, in compariſon of Abilities, but a company of Pigmies and Dwarfs to this Eminent Servant of Chriſt, that was taller by the Head and Shoulders in Learning, and all points of Divinity, than theſe ever yet, or are like to arrive to, unleſs they ſtudy more at home, and leſs in the Tavern?* Now here, at leaſt, it is evident enough whom he drives at: But for all this, I hope there may be ſome of thoſe *pitiful Novices*, as he is there pleaſed to call us, that, upon occaſion, may be able to give as good an account of their Studies as this Learned Man, though poſſibly they have not thumbed *Adams upon Peter*, nor made him ſo much their own, as he hath done. But why does he accuſe any for ſtudying at the Tavern? I wiſh he could be prevailed with, to do it at any place, and to lay aſide his *multiplied avocations*, and betake himſelf to his Book at laſt. And a man would judge too, by ſome expreſſions that are to be met with in thoſe Notes I told you of, that this ſevere man was no ſuch enemy to the Tavern himſelf; for there he ſays, That *God gave him* (the Doctor) *a rare faculty, and admirable abilities to broach with his tongue, that which he hath turned in his ſtudy.* It is plain that theſe Metaphors were borrowed from the Cellar, and they ſhew that he underſtands a Hogſhead

of

of Wine, as well as another; and if his uſual indiſcretion were not ſufficient to ſuggeſt Trifles enough to his roving fanſie, it might be thought that he had taken a Cup too much, when he penned this ſtrange rambling Diſcourſe. But ſtill I would deſire to know in particular, who they are that uſe to make ſuch mighty tedious *Mornings-draughts:* I believe he will diſcover them, and the *Hereticks* together.

It is not improbable but that amongſt eight or ten thouſand men or more, an envious eye may be able to diſcern ſome few perſons whoſe lives may not be altogether ſo blameleſs, as I wiſh they were. And if every City and Town in the Nation were furniſhed with ſuch an excellent Hiſtorical Cobler, as that of *Glouceſter* once enjoyed, 'tis likely we might have have as pleaſant and as credible Legends of debauched Conformiſts as the Friers were wont to write of the Lives of their Saints. And if our Tranſlators were ſuch very Knaves, and were as well skilled in making of ſcurrilous Pamphlets, as they are at clouting of Shoes, they might chance to ſtick ſome of their Wax upon the ſhort Cloak, and make a moſt foul ſpot upon it. For I doubt there was ſcarce ever any great number of men ſo far beyond the reach of Detraction, but that if their Adverſaries were as diligent, as ſome have been, in gathering all manner of flying Reports, never examining whether true, or falſe, they might be traduced upon as probable grounds, and ſet forth in as bad Colours as the very worſt of the Conformable Clergy. But I admire that when that famous Chronicler, I named but now, was dead and gone, there ſhould be none ſo fit to ſucceed in his place, as this learned man. It had certainly been a far more honeſt and honourable Employment for him to have taken up the other part of his Trade, and to have packed up his Auls, and

hired a Stall, and ſet himſelf bodily to Vamping of Boots. And I think that here at leaſt he might have done pretty well: for it is obſerved, you know, that he hath a great knack at tacking of ſeveral pieces together, and he can moſt cunningly underlay *the inſufficiency of his Dwarfiſh Endeavours*, and ſet them upright by ſtitching in the ſhreds, nay many times whole ſoles, of other mens Labours. But I leave him under a Bulk whetting his crooked Knife, and hammering and thumping his old Hides.

And I muſt tell you ſeriouſly, that upon the moſt impartial obſervation I could ever make, and the beſt information that I could procure, I cannot find but that the generality of the preſent Clergy of *England* are Men of known and approved ſobriety, and of a blameleſs and inoffenſive Converſation: though this pragmatical man, and ſome others as charitable as he, have attempted to perſuade the World, that they are a company of diſſolute and licentious Livers. And, if there be indeed any ſuch amongſt them, we are heartily grieved, and deſire that neither he, nor any of his Party would rejoice at it: for we know that it is the onely thing that can effectually ruine this Church. For that is a Body of ſo firm a Conſtitution, and ſo excellently tempered, and ſo well ſhaped, and of ſo clear a ſtrength and vigour in all its Limbs, that no outward Force is able to injure it: nothing but ſome inward corruption and decay in the vital parts that can poſſibly bring it to the ground. And ſuch a looſneſs and debauchery in the Miniſters of it, as is pretended, is enough alone to do that, which hitherto, God be praiſed, all the malice and ſubtile machinations of thoſe of *Rome*, and the unadviſed perverſneſs of ſome others, have attempted without any great ſucceſs. And if there be any ſuch vicious perſons amongſt us, they owe their increaſe and

impunity to nothing more, than the untamable obſtinacy of thoſe that have weakned the hands of all Diſcipline, and made but a mock of Eccleſiaſtical Cenſures. But ſtill, as bad as the caſe is, if Mr. *Jenkin*, or any of his Friends, in ſtead of reviling, will be pleaſed to proſecute theſe ſcandalous men, if they know of any, in a legal way, not out of any ill will, but in a real zeal to the honour of Chriſtianity; they ſhall not fail to have them puniſhed by Suſpenſion or Deprivation, or in ſuch a manner as the nature of their Crime requires. And what is there more that can be deſired? And if they ſhall refuſe to do this, now they are minded of it, they muſt give us leave to ſuſpect that it may not be ſo much the Reformation as the Deſtruction of the Church which they aim at, in theſe unreaſonable Complaints againſt the *Taverns*, and *Morning-draughts*.

And now upon a review of the whole Charge, I find theſe few things that ſeem neceſſary to be demanded of this confident man. And one is, How he came to ſuch a particular knowledge of theſe matters for which he accuſeth us? A man would think that he had been a conſtant frequenter of our Aſſemblies; and that he had heard moſt of the Sermons that ever we made. But ſince he neither can, nor will pretend this; he muſt receive his information from the report of others; and all wiſe and good men know what faithful relations that uſeth to make in ſuch caſes. And then I would beg him to tell me, how much skill a man muſt have in *Caſuiſtical Divinity*, before he can ſatisfie his Conſcience in the open defamation of a whole Order of men, upon no better evidence than a few popular ſtories, and the impertinent tattle of the People? Another thing which I would be gladly reſolved in, is, Whether he means all, or onely ſome of the Clergy, when he moſt civilly

calls them *a Company of Uncatechiſed Upſtarts, &c.?* If he means all, it will be no hard matter to convince him of the folly and maliciouſneſs of ſuch a baſe and unworthy Slander: If he intends but ſome, then why doth he not acquaint us who they are? Why hath he drawn up his Accuſation in ſuch general terms? Why doth he not limit it to thoſe it concerns? Why hath he not any the leaſt exception in all his vehement Invective? Why doth he not put in ſo much as one ſingle word at any place, to diſtinguiſh the Innocent, from thoſe that he would have us ſuppoſe to be guilty of *Heretical Notions, &c.* Once more, and I ſhall trouble him no farther; granting all he ſays to be true, (which would be a great courteſie) yet what good and honeſt end or deſign could he propoſe to himſelf in preaching and publiſhing of theſe things? Did they tend ſo very much to the edification of Doctor *Seaman's Flock*, and thoſe of his *own* that were there? Was the World grown ſo unſufferably charitable, that they muſt needs be ſtirred up to thoſe admirable *Accompliſhments* of hatred and contempt? Was it ſo extremely neceſſary, that they ſhould be inſtructed by ſuch an eminent example, to vilifie their Brethren in a godly manner? 'Tis not eaſie to conjecture what other occaſion there could be for all the bitterneſs that hath been expreſſed by this Man. If he had any better end for which he reviled us, let him tell us what it was; but if it were onely to make the People hate us, which is all that yet appears, then you may plainly perceive what a *profound Caſuiſt* he is, and how little *eaſe he gives to Practice.*

I have conſidered all the particulars that Mr. *Jenkin* hath been pleaſed to object againſt us in this Sermon, and given ſuch Anſwers to the moſt material, at leaſt, as I hope may be ſufficient to ſtop the mouths of malicious

men,

men, till he afford us ſome ſubſtantial proof of what he hath ſaid; and then, if I find his Arguments convincing, I ſhall be content to be of his opinion. In the mean time I have met with ſomething which I would commend to his ſerious conſideration; and it may be he may think it worth a few thoughts; for it is his own, as I find it in a Latine Sermon of his. And though I do not greatly admire the cleanneſs of the ſtile, yet becauſe it is ſo proper for his preſent uſe, I ſhall tranſcribe the whole paſſage as it lies there.

Concio Latinè Habita, &c. Apr. 26. 1659. Authore *Gulielmo Jenkin*, &c. p. 41, 42. Sect. 16.

3. *Tertiò, Gloriam ne quæramus* injuſtè, *ut moleſto ſiquidem labore illam ſibiipſis aucupantur nonnulli, ità & injuſto molimine, eam ab aliis ſuffurantur plurimi. At quænam ineptior iniquitas, quàm proximum honore ſuo ſpoliare terreſtri & caduco, & à perenni illo, & cœleſti teipſum deturbare? Injuriâ prorſus* inſulsâ *gloriam illam eripimus fragilem, quam nullus unquam retinuit, & ſolidam illam rejicimus, quam nullus unquam amiſit. Quid ſi primatum inter homines obtineas, dum ipſius* Diaboli, naturam *ejus* noménque *referendo* (*quod* obtrectatori *evenit*) primogenitus *evadas? Quid denique vel laudis, vel lucri reportamus, dum & noſtram conſcientiam, & alterius famam ſimul conſpurcemus, ejúſque nomen arrodendo, Diaboli dentium ſuppleamus vices? Nec tamen deſunt plurimi, qui ut ſibiipſis ſtructuram gloriæ ex aliorum labefactæ famæ ruinis erigant, vel ingentia in illos cudunt, & confingunt crimina, vel eorum* negant, nigrant, *aut ſaltem* negligunt *merita. Hoſce quid ſi laniorum canibus conferamus,*

feramus, qui beſtiæ mactatæ partes, præſtantiores nempe & venelibiles, penitus intactas relinquunt, ut fœtida interim & viliora ejus invadunt, & evolvunt Κυβαλα. *Nec ineptè profectò hujuſce farinæ homunciones, ipsâ graviores,* Gehennâ, *quâ mali ſolummodo cruciantur, cenſeri ſolent, dum* bonos æquè ac malos *eorum invida vexat cenſura, quæ ſemper* fulminat, quos fama celebrior tenuit. *In æternum itaque exulent ſugillationes iſtæ, ſi Chriſtianis altis, Chriſti profectò miniſtris, indigniſſimæ. Siccine, fratres chariſſimi, vel* Chriſtum diſcimus, *vel* docemus Chriſtianos? *Siccine à magiſtro noſtro, &* maximo & mitiſſimo *ſumus edocti? Hæccine convicia inter* ejus *ſcholæ* præcepta, *an è* Satanæ *pharetrâ* ſpicula *potius deprompta ducimus?* Deponamus, *fratres,* aut miniſtrorum nomina, aut ſaltem obtrectatorum Ingenia; *ſed me reprimo. Gloriam ne quæramus injuſtè.*

Eman. Theſaurus

I have written this out at large, that if you ſhould chance to make theſe Papers publick, Mr. *Jenkin* may read it, and ſee how he likes it now; for I doubt he hath never a Copy of that Sermon left; or elſe he hath forgot it, as he had done his Catechiſm before. You ſee the paſſage is pretty remarkable, and ſomething long, I need not tranſlate it all. But it ſeems to be a kind of a ſevere declamation againſt *Detractors*; and he gives them a great many ill words, as his manner is, and as they very well deſerve. He ſays they reſemble the *Name* and *Nature*, and that they are the *firſt-born of the Devil*; he compares them to *Butchers Dogs*, and tells us that they are worſe than Hell it ſelf; he expoſtulates moſt vehemently with them, and intimates how unworthy their practices are for all *Chriſtians*, eſpecially *Miniſters*. I will not treat him with his own expreſſions;

preſſions; but onely deſire him to examine himſelf impartially, and try whether his Conſcience does wholly excuſe him of this hateful ſin; and whether he do not *deny, blacken, or at leaſt neglect the merits* of others, and *forge* and *feign* moſt heinous Crimes againſt them, which he cannot prove them to be guilty of. And if he do, he is then bound to retract that old Latine one, or elſe this late Engliſh Sermon he hath made. One of theſe in all Reaſon and Juſtice ought to be done; but I leave him perfectly at his own liberty to chuſe which he pleaſes.

I have now done with him; and as for thoſe honourable names of *Uncatechiſed Upſtarts*, *Malepert*, *Sawcy*, and the like, I ſhall not urge him to give any farther account; but ſhall look upon them onely as tokens of his great modeſty, and the kindneſs he hath for us, and the natural effects of a more than ordinary civil breeding. But where he charges us with any thing that may ſeem any way material, as *Latitudinarianiſm that gives too much eaſe to Practice*, *Mornings-draughts that laſt from Seven or Eight, to One or Two in the Afternoon*, *Preaching the Sermons of our Non-Conforming Predeceſſors*, and above all, *confidently venting of Heretical Notions*; theſe are things that deſerve to be farther inquired into; and I muſt here challenge him, and all the World, either to forbear the ſpreading abroad ſuch groundleſs, and uncharitable rumors, and ſo make amends for the injury already done, by publickly declaring their miſtake, and asking pardon of thoſe whom they have moſt unjuſtly traduced; or elſe to make good the Accuſation by ſufficient proofs, not in general terms onely, as has been hitherto moſt maliciouſly done, and whereby the innocent may ſuffer as well as the guilty; but to tell us openly who the perſons are, and what the particular faults are, whereof

they impeach them. If he or any man will do this, we ſhall look upon him as a generous Adverſary; or rather as a Friend. And if Mr. *Jenkin* will pleaſe to undertake it, he ſhall have the hearty thanks of a great many; and, if the Ceremony be not too Popiſh, we ſhall *kiſs even his feet*, with as low a reverence, as ever he did thoſe of *Calumny* in all his life, not excepting the time when he ſet himſelf to writing this *Funeral Sermon*. And in this humble poſture I take my leave of this Great Man.

And now Sir, you might hope to have ſeen an end of the trouble I give you; and ſo you had, but that I have met with another Sermon preached before his Majeſty; which ſome would perſuade us is enough to juſtifie all Mr. *Jenkin* hath ſaid. However it hath ſerved to increaſe the cry; and now we are told that they are not onely our Diſſenting Brethren, but ſome that ſeem the moſt zealous Friends of the Church of *England*, that have taxed us for maintaining the moſt dangerous Hereſies. And this hath made many inclinable to think that poſſibly there may be ſome juſt occaſion for it, when men of ſuch different Judgments ſhall join in the ſame Accuſation againſt us. I think it neceſſary therefore to make ſome ſhort Reply to this Gentleman as well as the other. It muſt be confeſſed that he hath ſhewed himſelf a perſon of the far greater civility of the two, and that he hath none of thoſe Sordid and Boriſh Expreſſions, which is the beſt Language the other can allow us: But that his ſtile is much more neat and clean, ſmooth and eaſie, and ſuch as being pronounced with a becoming Grace, (as he knows, as well as any man, how to do it) I do not queſtion but that it might give a very great preſent ſatisfaction to that moſt Illuſtrious and Royal Audience, where he had the honour

firſt

firſt to deliver it. But when his Majeſty was pleaſed to command it to the Preſs: it cannot be imagined that a Prince of ſo much Candor, and Goodneſs, and Juſtice, did intend by that act to give the leaſt countenance to any thing in that Diſcourſe, that might reflect unhandſomly upon any of his Clergy. But onely when that Gentleman had taken the boldneſs to diſcover ſome ſuſpicions of his own before his Majeſty; His Majeſty was then moſt graciouſly pleaſed to order them to be publiſhed; that any that might otherwiſe ſuffer under thoſe imputations, might have free liberty to defend themſelves before the World.

I ſhall therefore make a little uſe of the freedom which may be reaſonably ſuppoſed to be granted to us all, by briefly examining a Paſſage or two. And one of them is to be found under that head, where he tells us, that *An Ambaſſador is preſumed to be one of more than common Prudence, Sagacity, and Judgment.* P. 10. And then after a while, ſpeaking of Chriſts *Ambaſſadors*, he acquaints us, that *They ſhould not handle profeſſed Chriſtians (though never ſo carnal) as* Origen, Juſtin Martyr, or Tertullian *did rank Heathens; nor lay out all their Pains and Oil about the firſt Elements, though it be to demonſtrate our Religion to be the beſt of all others, and moſt perfective of Humane Nature.* P. 12. This he conceives not to be *Prudence*; and I, for my part, am perfectly of his mind. But then I believe he does ſcarce know one man that is at all concerned in this grave Rebuke; for who is there that *lays out All his Pains and Oil about the firſt Elements?* And ſome of it, I think, they may deſerve. For it is not onely *Prudent* but Neceſſary, that the People ſhould be told and made to know the great Excellency of Chriſtianity, and the moſt ſolid and undeniable Evidences upon which we have received it. For, if they do not competently

petently underſtand theſe things; they can neither praiſe God for the great bleſſing of the Goſpel of his Grace; nor are they like to continue conſtant in the Exerciſe and Profeſſion of our Holy Religion, if they be not taught how far it excels all others, and what ſolid Foundation it is built upon.

But what an eaſie matter is it to queſtion the *Prudence* of the very beſt of any Mans actions? If I were deſirous to find fault with this Sermon, the firſt thing I would do, ſhould be to ſay that it was not *Prudently* written; that it argued not *a more than common Sagacity and Judgment*, to join with the adverſe Party in accuſing his Brethren, and to put Arms into their hands, when there are ſo many Enemies, of ſeveral ſorts, that wait but an opportunity to ruine the Church.

Others might be apt to pretend, that in this Diſcourſe concerning *Ambaſſadors*, his deſign was either to ſhew his own skill in the Myſteries of State, or to adviſe his Majeſty, how thoſe he imployed abroad ought to be qualified; or to tell thoſe Reverend Perſons, that might chance to hear him, what Subjects were moſt proper to be treated of; or to remind the reſt of his Auditors when their Preachers were to be blamed; And they might be like enough to ſay, that it was altogether as *Prudently* done, to ſhew an ordinary Congregation the true grounds of their Belief; as for any one to vaunt himſelf for being a great Politician, or to teach his Majeſty how to chuſe his Foreign Miniſters, or to inſtruct the Clergy how to Preach, or to acquaint the People how to pick quarrels with their Spiritual Guides. As for that particular with which he ſeems not to be ſatisfied, I have heard many as good, weighty, and ſolid Diſcourſes upon it, as this of his is; but I never knew any man that was wont to preach of nothing elſe. Or if there be any ſuch, as this reproof

that

that is given them ſeems to imply, I think it may be altogether as *Prudent*, and to as good purpoſe to be continually magnifying of our Religion; as to be frequently ſowing of groundleſs jealouſies in the minds of men, to the great ſcandal and diſhonour of our Chriſtian Profeſſion.

The other place that I ſhall take notice of is, where he ſays, he *cannot but animadvert a while upon thoſe falſe Apoſtles, and deceitful Workers, who inſtead of building, are ever pecking at the Foundation of our Faith, with their Axes and Hammers, in great Blaſphemies, and leſſer Criticiſms, to change the old ſound word of Reconciliation, for new Idea's, and devices of their own, and other mens brains.* I am not able to conceive whom he deſcribes by this Character he gives. Pag. 4.

But he goes on; *That would ſupplant Chriſtian Religion with Natural Theology.* And who theſe ſhould be too, I cannot conjecture. There is undoubtedly a Reverence of our Maker, that is required by thoſe Principles and common Notions that are imprinted upon our Souls. And we are no more abſolved from the obligation that lies upon us to worſhip him on this account, than we are from Juſtice and Temperance, or any other Duty which the ſame Law of Nature does moſt ſtrictly enjoin. And I do not apprehend how this ſhould be ſo much a *ſupplanting*, as a confirmation of the *Chriſtian Religion*; when it ſhall be made appear to be extremely conſonant, and agreeable to the Dictates of our own minds; and that in very many inſtances of our obedience to Almighty God we have a double tie by which we are bound; that of Nature, and that of his Written, and moſt Holy Word.

But it follows; *And turn the Grace of God into a wanton Notion of Morality.* I know of no Offenders in this kind. But there are many Duties of the Goſpel

which may methinks, without any ſcandal, be called Moral Vertues, in reſpect of the matter of them; and Graces, with reference to the Divine Power, by which we are inabled to perform them. And this I take to be as much as any man amongſt us will contend for. But let Men call things by what Names they pleaſe, if they be but conſcientious to practiſe as they ſhould, I ſhall move no controverſie about a word.

But he proceeds to the heavieſt part of the charge: *That impiouſly deny both the Lord that bought them, and his Holy Spirit, that ſhould ſeal them to the day of Redemption.* This is as much as can be ſaid, unleſs he will accuſe us of profeſſed Atheiſm. And if he know of any ſuch as he mentions, let him diſcover them, let them be openly branded for the worſt of Hereticks, and let them ſuffer the utmoſt rigour and ſeverity of the Law: But if he be not able to convince us of the truth of what he hath ſaid, how will he anſwer it to his own Conſcience; and what Recompence will he make to the Church of God, that hath been highly ſcandalized by this bold affront that he hath offered unto it?

But let us ſee how he goes on; *Making Reaſon, Reaſon, Reaſon, their onely Trinity:* This is as much as to ſay, that they are *Socinians*, and utterly deny the Doctrine of the bleſſed *Trinity*. This is a thing that I have ſpoken of before, and I need ſay no more of it here. But what if I ſhould ſay that ſome men make *Applauſe, Applauſe, Applauſe, their onely Trinity:* there are more, I fear, that would be found guilty of this errour, than of the other; and it is not *Reaſon*, but a vain-glorious humour, and a deſire of being admired, that is wont to deſtroy Mens Principles, and to incline them to *Heretical* Opinions. All conſiderative Men of all Perſuaſions, do grant us a ſober uſe of our *Reaſon* in matters

matters of Religion; but I have not been acquainted with any that do Idolize and adore it in ſuch a manner as is pretended. I have yet heard of none in this Church, who do not firmly believe that it is neceſſary to have our Underſtandings illuminated by Divine Revelation, and to have all our Faculties ſtrengthened by the efficacious Aſſiſtances of the Holy Ghoſt. Which is far enough ſure from *preaching up Natural and Moral Religion, without the Grace of God, and Faith in Chriſt*; as this Gentleman tells us they do.

After this, amongſt other things, he hath a good ſaying of *Socrates*; and he might have gathered a great many of other mens to the ſame purpoſe; but then he brings in his cutting *Epiphonema*; *ſo far do they outſtrip a very Heathen, that teach —— a good life will carry men to Heaven, though they be Jews, Turks, Antichriſtians, or never ſuch damnable Hereticks in point of Faith.* This is ſtrange Doctrine indeed, but the beſt of it is, I never knew any man ſo bold that durſt maintain it. P. 26.

Then he tells us what need there is of a *Teſt* for ſuch as theſe, and *beſeeches* his Hearers *to beware of them: Ye ſhall know them by their Fruits, as He himſelf foretells you:* ſays he, *He does not mean the Fruits of their lives:* and then he ſeems to excuſe them from notorious and ſcandalous ſins, in a very charitable Parentheſis; and I am glad of this teſtimony he gives them, and think his Authority good enough to oppoſe Mr. *Jenkin* upon this occaſion. *But the Fruits and Conſequents of their Doctrine*, as he goes on. But for all this I am not fully ſatisfied, but that our Saviour might mean the *Fruits of their lives*, in that place which he alludes unto. For Mens Opinions are not ſo eaſily diſcerned; and when they are known, it is not every one that is ſo good a *Logician*, and ſo well verſed in gathering of Conſequences

quences as he is. But thoſe that he hath collected, I know not from whence, *are diſmal enough (one would think) to make themſelves afraid*, as Moſes *was of his own Rod turned into a Serpent.* And 'tis ſtrange too, that he is not *afraid* of his own Sermon, it looks ſo like ſuch a Creature as that; not ſo much for the great *Prudence* and Subtlety of it, as for ſome other *Serpentine* qualities that it hath.

But let us hear theſe dreadful Conſequents; *they are*, if you will believe him, *ſuch as theſe —That there is no ſuch thing as ſupernatural Grace, —That Chriſt died in vain, —That ye are yet in your ſins, —and every man muſt be his own Saviour, or he is damned for ever.* Sure this Gentleman uſes to be frighted with his own Dreams. Never did I hear of any ſuch *Conſequents*, or any *Doctrine* for which any amongſt us could be reaſonably ſuſpected, from whence they could be poſſibly drawn, by any tolerable way of arguing. But however they have had this good effect upon him, that they have ſcared him into a fit of Devotion, and made him compoſe an occaſional kind of *Letany*; wherein I do moſt heartily join with him; eſpecially as to that which concerns *the black mouth'd Authors bearing date from* Irenopolis; and *that we may never live to ſee our Youth trained up in the* Cracovian *Catechiſm.*

Pag. 27.

There hath been much whiſpering of late of ſtrange *Hereſies* that were creeping into the Church of *England*, and this Gentleman hath been ſo free with us, as to acquaint the World what ſome of them are. But I have often heard divers perſons, that have ſuffered by theſe Reports, diſcourſe publickly upon many of theſe ſuſpected points; and, as I have had occaſion, I have deſired in private to know their Opinions, where they were like to deliver their minds, with the greateſt freedom; and I could never diſcern but that they were Orthodox

Orthodox, and ſound, and no way repugnant to the Articles of Religion which we all own. But this notwithſtanding, if this Gentleman, or any other, can detect theſe *Hereticks* that are ſaid to lurk amongſt us; it is moſt earneſtly deſired that they would do it ſpeedily, before the Poiſon ſpread too far: There is nothing that can do more ſervice to the Church, or more right to many of our Brethren, who have been very much injured by theſe looſe and general ſurmiſes. But it will not be enough to condemn any Man, without manifeſt and particular proofs. For it hath been often known when a whole Town or Country hath rung with a great noiſe of ſome very debauched, or, it may be, Heretical Perſons, and when they that have made the loudeſt Complaints, have been thereupon invited, and ſollicited to appear in Court, and bring in their Evidence againſt them, they have neglected to do it; and yet have murmured becauſe the Offenders have eſcaped without a Cenſure. As if it could be expected that the Biſhops and others that have any Eccleſiaſtical Juriſdiction, could be ſo unjuſt and unreaſonable, as ſome have been, to paſs Sentence before the Parties could be heard, and when they have been accuſed by none but Common Fame. But if this Gentleman can bring any more credible Witneſs than that, for what he ſays, if the Hereticks be not puniſhed, it will not be for want of Diſcipline, but by the neglect of him that refuſeth to Proſecute. And if he ſhall not think fit to do this; there is another thing which I hope he will not deny us; and that is, becauſe I preſume he hath leiſure, and learning enough for ſuch a Work, I wiſh he would be perſuaded to Write a ſolid Treatiſe in confutation of thoſe Errours, which he thinks have taken Root amongſt

amongſt us. This in appearance is a better way to prevent their growth, than by buzzing of jealouſies into mens heads, which all the wit in his, will never prove. But I leave him to conſider of it.

And here, Sir, I cannot but reflect a little, with ſome trouble, upon the preſent unhappineſs of this Church. If any of a Proteſtant Profeſſion can be ſo fooliſh as to imagine it their Intereſt to have it deſtroyed, we need not admire to ſee ſome of them buſie in ſpreading abroad ſcandalous Reports of the Members of it. But when thoſe that would be thought its greateſt Friends, ſhall ſecond theſe men in their unjuſt imputations, it is difficult to conceive what honeſt deſign they can have. This is but to raiſe cauſleſs ſuſpicions, and conſequently ſome kind of diſlike one of another, and to ſow the ſeeds of a growing Diſcord amongſt our ſelves. And after all that can be pretended, it is but as if a man ſhould ſet fire to his Houſe, as the beſt expedient to diſlodge the Vermine that he fears may harbour in it. But the caſe is not ſo deplorable yet, that we ſhould ſtand in need of ſuch a deſperate Cure. And I wiſh heartily that, for the future, our Brethren would be more cautious of ſpeaking any thing that may have a worſe effect than they intended: For our Church is eſtabliſhed upon ſo good grounds, that in all probability it cannot be ruined, but by the Licentiouſneſs, or Diſſention of the Miniſters of it; and I hope that the vigilancy and fatherly care of our Superiours will uſe means to ſuppreſs the one, and that the Prudence and Brotherly Love of the inferiour Clergy will be ſufficient to prevent the other.

SIR,

SIR,

I have here made a ſtop, and taken time to read over, and a little conſider the Papers I ſend you. And upon the peruſal of them, I could wiſh that this Defence had been undertaken by ſome other, that had been able to manage ſo good a Cauſe with greater skill than I have done. However I cannot find but that I have made ſuch a Reply to all things that have been yet alledged againſt us, as may, I hope, give ſome ſatisfaction to all indifferent perſons, that we have been moſt unjuſtly accuſed. Some Paſſages there are, in that part eſpecially that concerns Mr. *Jenkin*, which may ſeem a little too light; and I had been the firſt man that had condemned them my ſelf, but that I know that many of them may be excuſed, upon account of the plain and familiar ſtile that is moſt proper for a Letter to a Friend. And the Objections he hath been pleaſed to make, and the manner of his urging them, is ſo very ridiculous and extravagant, that any man may eaſily judge what kind of Anſwer was fitteſt for him. But ſtill I have abſtained from all ſcurrilous and reproachful Language; though after ſuch affronts and provocations as he hath given us, it might have been ſomething pardonable, if I had dealt with him with greater ſharpneſs than I have taken the liberty to uſe. I do not deſpiſe, and revile him in the ſame manner as he does us; I have not propoſed him for an Example there, though I know not where to meet with a more complete one in that kind. Where I ſeem to ſlight him the moſt, it is only to ſhew that the moſt *Empty and unaccompliſhed Predicants* are not *to be Hectored down* by any mans *malapert*

and ſaucy Ignorance. And beſides I take it to be the moſt juſt and natural Puniſhment for a haughty and inſolent Man, to have his Plumes a little plucked; and it is the likelieſt way to bring him to ſome degree of ſobriety, when he ſhall perceive that all the World hath not ſuch a mighty opinion of him, as he has vainly entertained of himſelf. And therefore, though I know not how he may receive them, yet I aſſure you that the ſevereſt expreſſion in theſe Sheets was intended in kindneſs to him: For I was willing, if it were poſſible, to have him brought to calm and moderate thoughts, by letting him ſee how eaſie it is to render the higheſt arrogance very contemptible.

It is to be admired what ſhould make him ſo bold as he is; for any one may ſoon diſcover that he hath nothing extraordinary in him, beſides his wonderful Confidence, and the extremity of Scorn, with which he uſually aſſaults, and thinks, it may be, to ſilence his Adverſaries. But when he had uſed us with ſo much rudeneſs, he could not certainly expect to be very gently handled. He had made himſelf look as fiercely as he could, and thought, 'tis likely, that none of us would have been ſo hardy as to take ſuch a Lion by the Tooth; but he could not hope that we were all alſo very blind, as not to diſcern what Creature it was under that formidable Skin he had wrapped about him: He had roared ſo terribly at us, that he might think he had put us into ſuch a fit of trembling, as was enough to ſhake the Pens out of our hands; but if we had but the courage to take them up again, he might well conceive, that we ſhould not anſwer his loud noiſes, with nothing but ſoft and flattering words. And yet I have favoured him as much as I could; but I am afraid for

all

all this, that if he should think these Papers worth his notice, he would treat me very severely: for he that hath boldness enough to defie a whole Order of Men, will scarce be inclinable to spare one of the most inconsiderable amongst them. But let him do as he pleases, if you shall judge that any thing I have said may serve to wipe off the Scandal, and convince any part of the World, that we have been wrongfully accused of *Heresie*, &c. or if it may but put them upon Enquiry to search out the truth, I have all I designed in this Undertaking, and am resolved to run the hazard of it, and shall be contented to bear as much contempt, as either his Answer, or his Silence can cast upon me. But if he should think fit to make any Reply, I must still desire, that he would rail no more in General terms, but name the Persons, and produce his Evidences; otherwise all that he can say may be justly esteemed as idle, and impertinent, as any thing in all the Sermon that has occasioned this debate.

Before I make an end, I shall just look back upon the principal part of the Charge that hath been brought, and that is the most unreasonable clamour that has been made concerning *Heresie*; which is the onely thing that did engage me in the Writing of this short Vindication. All, or most of those that pretend to suspect us for this, do openly dissent in some very material Instances; and we that are accused do professedly own the Known Doctrine of the Church of *England*; so that a man would wonder how either they can have the Confidence to tax us, for what they are guilty of themselves; or that any should give the least credit to their most uncharitable suggestions, when they are so contrary to the many Subscriptions and Declarations which the Law

requires us to make. Are we indeed no better than a company of faithleſs perjured perſons? Or can any man be ſuppoſed to be more intimately acquainted with our Opinions, than we our ſelves are? And how then can we be called *Hereticks*, when the Doctrine we profeſs is acknowledged to be Orthodox? Have they learned the myſtery of peeping into our breſts through *Momus* his Window? And have they diſcovered, by the help of that ingenious device, that our hearts and our tongues do not agree, and that our thoughts are directly oppoſite to what we have ſo often declared by our words.

It would be very hard to unriddle theſe things, but that it is commonly ſeen, that Men decide Controverſies in Divinity, as they do other matters, not ſo much with their Underſtandings as their Paſſions. Upon the leaſt difference that happens to ariſe, inſtead of debating the Queſtion calmly, and weighing the Arguments on both ſides without partiality, every one is paſſionately concerned for his own Notions, and they run preſently into heats, and ſo every Problem begets a Quarrel. Men are generally fond of their own Opinions, and love them dearly, whatever they be; and if any chance to diſſent from them in the ſmalleſt punctilio, they are jealous that their Judgments are deſpiſed, and think themſelves affronted by the contrary Perſuaſion, and ſo they grow angry and impatient, and then the next thing is, they fall immediately to calling of Names; and the ruder ſort uſe the groſſeſt Language without any ſcruple; and thoſe that have had any thing a civil Education, reproach their Adverſaries with as much bitterneſs, though their Expreſſions be more Gentile: But it is the ſame ſpirit and temper of mind that acts them both; when the one reviles you in

the

the bluntest manner; and the other rails with something a better grace. And if the thing they contend about be a matter of Doctrine, they cannot use any more moderation than they are wont to do in other Cases; and then because that *Heretick* is the worst word that can be found upon this occasion, they catch up that, and bestow it confidently upon the Dissenting Parties; and let them hold and profess what they will, there is no help for it, they must be *Hereticks*; nay, it may be *Arians*, *Pelagians*, *Socinians*, or whatever these hasty Gentlemen please to call them; though they do abhor the Positions of those men with all their hearts.

And this violent and clamorous humour hath gotten the more credit in the World, in that it hath been usually coloured over with the specious title of Zeal for the Truth; for this puts a Glos upon it, and gives it a kind of false lustre, which recommends it extremely to the more ignorant part of the People, who think always that he disputes the best that talks the loudest; and they take him to be the most affectionate lover of Piety, that discourses with the most vehemency about it; when possibly this stretching of his Lungs, and great earnestness which he uses, may proceed from nothing else but the natural heat of his Constitution, or his private interest, or a vainglorious desire of baffling his Antagonist. However, by this means he often passes with the multitude for a very Learned and Godly Man; when he that guides his words with more discretion, and understands the Genius of Christianity better, than to suffer himself to be transported beyond what becomes his Profession, shall be condemned for a Person of weak Parts, and accused for Coldness and Indifferency in the things of Religion.

The

The intent of this short Digreſſion was onely to ſhew that it is nothing but the Paſſion of the Oppo-nents, that has made the name of *Heretick* ſo very common as it is; for it is grown no more now than an ordinary term of Reproach for every angry man that would fain be dealing in Controverſial Divinity; and it ſerves for one of the principal Topicks for the great Profeſſors of Artificial Scolding. You know how very frequent it hath been; and there is ſcarce any Man, I think, that hath wholly eſcaped it, if he had but the miſhap to meet with a peeviſh and diſingenuous Adverſary. It is ſtrange to conſider upon what frivolous pretences ſome men will adventure to call you ſo; any ſeeming diſagreement in Opinion ſhall be enough to juſtifie the fouleſt aſperſions, though it do not appear that you *are ever Pecking at the Foundation of our Faith with* your *Axes and Hammers*. If you do but ſtate a Queſtion a little otherwiſe than they would have you, if you do not tie your ſelf up to their beloved Phraſes, but make uſe of ſome others which you judge more proper, and expreſſive; if you reject any of their received Diſtinctions; if you take the boldneſs to differ from the firſt little Syſtem that was put into their hands; if you endeavour to free any point from the perplexities wherewith it has been intangled, and trie to make it more plain and intelligible; all, or any of theſe things ſhall be ſufficient with ſome to have you immediately voted an *Heretick*. Nay, for ought I know, you may chance to be ſuſpected, if you have not ſuch a Band as they uſe to wear, or if your Caſſock be but buttoned down before. It concerns us highly therefore, you ſee, to get good Orthodox Semſtreſſes and Tailors; for without their help, our judgments alone, though never

never so sound, may not be able to clear us of all suspicions. But then it cannot be esteemed any great argument of Wisdom to be so very jealous, as these Men are, without any cause. And upon an impartial consideration of the whole matter, it cannot be thought, by what we have yet heard, that any thing but meer anger, or malice, or folly should make those accounted no better than *Heretick*s, who do heartily subscribe, and readily submit to the Doctrine and Discipline of the Church of *England*.

I have heard that it has been given out by some, that there is a shrewd Design on foot, of making most strange Discoveries of abundance of these *Heretick*s, that skulk about, no body knows where. And I am apt to conceive that the thing may be done, about the same time that our Mariners will open the North-west passage from hence to the Indies. But that there is such a Design indeed, I should easily believe, if men of so much rashness and credulity were capable of managing any Design. And if there be such a one, as is said, it will not be hard to conjecture whose it is, and who are like to be the greatest gainers by it. For it would quickly blast the Reputation of our Church abroad, and raise causless fears and animosities amongst us at home, and disparage some of the ablest Divines that this Nation affords, and stagger and amaze the People with most fearful cries and noises of they know not what: And when they were in this affrighted and unsetled condition, what more compendious remedy could be made Use of to quiet their minds, than to take sanctuary in that Church which pretends to be infallible, and to secure all its Members, *ipso facto*, from the danger of being tainted with *Heresie*; which they are told by some of our selves, that they are

mani-

manifestly exposed unto, if they continue in that Communion wherein they were bred? This might be like enough to be the issue. And there is no doubt, but that those that expect to reap the Fruits of our Divisions, have been watchful enough to perceive their advantage, and as diligent as any to blow abroad these terrible Rumours, which they know may procure the Fall of that Church, which they have always found to be the strongest Bulwork in Christendom, against the Errours and Encroachments of those of *Rome*. This is not *amusing the World with other Fears*, as the last of our Authors Pag. 26. insinuates; but shewing them plainly what a precipice we may be brought unto, and fairly warning them of the danger we are in, if it be not prevented by the Providence of Almighty God: as we hope it may, when we observe the great care and affection that his Majesty hath been pleased so often to express, for the preservation of the established Protestant Religion. And I wish with all my heart that the Example of so good a Prince, or any thing else, could prevail with our Brethren, to forbear to carry on the Plots of our Enemies. And one would think they should be ashamed at last of reviling us any longer, when they see their honest meaning abused by the over-reaching subtilty of others, and may be convinced that they are onely made the Instruments and Engines for more cunning Artists, to work out their own Ends. But if they will proceed still as they have begun, whatever they please to think of us, they must give us leave to judge of them, that they are surprized with such a fit as *Ajax* in the Tragedy was, and that they may have the glory of such another Heroical Atchievement as he had, when he laid about him in a most furious manner, and

hacked,

hacked and ſlaſhed, and butchered a Flock of poor innocent Sheep; and fanſied all the while that he was ſlaughtering, and binding, and whipping, his Enemies; who had been guilty, as he thought, of a very groſs miſtake in their Judgment.

I have been longer than I intended in drawing to a Concluſion, but now your trouble is almoſt at an end. I have often wondred at the great apprehenſions of *Hereſie* that we have had; and they have been ſo ſtrong, that to tell you the truth, I was once a little afraid that there might be ſomething in them; but I was ſoon undeceived, and found it to be nothing but a pitiful Flam, when I had the opportunity to be better acquainted with ſome that I had known to be particularly ſuſpected. And if our Brethren, whom I take to be in the greateſt Errour here, would be pleaſed to be ſilent in this matter, till they may have the ſame convenience of informing themſelves, I do not queſtion but that they might receive the ſame ſatisfaction that I have done; and the Peace of the Church would not be in ſo much danger of being diſturbed, by vain, and uncertain Reports. In the mean time, if they can tell of any *Hereticks*, they are again deſired not to ſpare them, but to make it known who they are, that they may be puniſhed according as they deſerve; and that thoſe that cannot be taxed for the like Crimes, may be no more troubled with the extravagant ſuſpicions of unreaſonable and jealous Men.

I have ſaid what came to my mind in this caſe; and am glad that I have had the honour of pleading the Cauſe of oppreſſed Innocence, though I could have wiſhed it a better Advocate. I have drawn up my Thoughts in the way of a Letter, not becauſe it

is become the Fashion to do so; but because I judged it fittest for my purpose: that you might dispose of these Papers with the greater freedom, and that if you will needs have them come abroad, the fault onely of writing them should be accounted mine, and that you might bear the whole blame of presenting them to the World. I hope you will excuse this little Design I had upon you; and in any thing else I am,

SIR,

Your, &c.

FINIS.